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PRĀCĪ-JYOTI

DIGEST OF INDOLOGICAL STUDIES

[YEARLY PUBLICATION]

इदमु त्यत् पुरुतमं पुरस्ताज् ज्योतिः (ऋक्, IV.51.1)
'This ever-recurring Light of the East'

Editor

Ranvir Singh

INSTITUTE OF SANSKRIT AND INDOLOGICAL STUDIES

KURUKSHETRA UNIVERSITY
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EDITORIAL

It is a matter of satisfaction that despite the acute shortage of staff this issue of ***Prācī-Jyoti*** is being released. Like the former issues this issue will also prove to be invaluable for the scholars as it carries up-to- date information of the work being done in the field of Sanskrit and Indology alongwith 473 non-critical abstracts of Research-papers picked up from the reputed Research Jounals of Indology published throughout the world. There is also incorporated definite information about the completed or ongoing Research works for Doctoral theses of different universities/institutes. These details are inevitable to avoid duplicacy of Research projects and Research-topics at different places. It helps to save the valuable resources, time and toil of our poor nation.

Submission of every new volume of ***'Prācī-Jyoti'***, the Digest of Indological Studies, in the deserving hands of the Indologists of the whole world brings profound joy to us. This Journal has been a regular publication of our Institute since 1963. The present issue combines Volumes XXXVII-XXXVIII (2001-2002).

1. Sections of *Prācī-Jyoti*

Many times the term Indology is not very clear to scholars and students. The literal meaning of the term as 'Knowledge about India' was formerly restricted by usage to imply only knowledge about ancient India, although in some countries like the former U.S.S.R., this term has been used in its literal sense and includes knowledge about mediaeval and modern India also. Formerly ***Prācī-Jyoti*** used it in its restricted sense as relating to ancient India, but keeping in view the upsurge in the creative writings in Sanskrit language and expansion of studies in response to the present day requirements relative to the changed world scenario we have started to include medieval as well as modern studies and creative writings in the sphere of Indology. Accordingly this term is taken to include the study of Indian Archaeology; Arts and Crafts; Epics and Purāṇas; Epigraphy and Numismatics; Geography; History; India and the World; Law, Polity and Administration; Linguistics and Grammar; Literature and Rhetorics; Philosophy and Religion(Buddhist & Non-Buddhist); Positive Science; Social and Economic Institutions; and Vedic Studies. It is to be mentioned here that on the request of many scholars a new section, namely

'Manuscriptology and Research Methodology' is being added to ***Prācī-Jyoti*** from the current Issue.

2. Problem of Foreign Languages

Prācī-Jyoti, by its very nature, has to deal with material published in various languages of the world. It is, therefore, inevitable that there must be suitable scholars available for abridging the articles from many foreign languages into English. The summary-makers have not only to be proficient in the language from which and into which they are required to summarise articles, but also to be conversant with the various branches of Indology. By efforts one may find abridgers for German and French, but for Japanese it is very difficult to find a suitable scholar.

Since Considerable work is being done in the Japanese language by Japanese in various fields of Indology, particularly in Philosophy and Religion. It is, therefore, inevitable that a complete stock be taken of their contributions and publications. ***Prācī-Jyoti*** has a pile of back volumes of *'The Memoirs of the Institute of Oriental Culture'* published by the 'Institute of Oriental Culture', the University of Tokyo and *'Journal of Asian And African Studies'* published by the 'Institute for the study of languages and Cultures of Asia and Africa', Tokyo where several articles have been published in Japanese and needed to be abstracted.

3. Humble Request

Keeping in view the above said difficulties it is requested that four-fold co-operation is needed to be extended to ***Prācī-Jyoti*** by individual Scholars/Universities/Research Institutions in the following manner:

(i) by communicating the summary/ies of their Research Paper/s published in the reputed Research Journal/s citing the name/s, volume/s, number/s, year/s and related page-numbers along-with copy/ies of offprint/s or photostated copy/ies of the Article/s as the case may be;

(ii) by sending two copies of newly published Book/s or Research publications for the favour of review;

(iii) by providing latest information regarding Research activities leading to Ph.D./D.Phil. degree or relating to the initiation/ progress/ completion of short/long term research project/s; and

(iv) by subscribing ***Prācī-Jyoti*** and making it available at the periodical shelves of the libraries.

In this way, ***Prācī-Jyoti*** will maintain its existance, utility and punctuality. As you know, it is the only Research Digest in Indological Studies which provides information that can help to avoid taking topics for research which are being dealt with elsewhere. It also supplies authentic references of Research Articles along with their non-critical summaries. Thus it seems very much desirable to go through the volumes of ***Prācī-Jyoti*** before the finalization of any kind of research venture.

Our heartfelt gratitude and indebtedness to our esteemed Teacher Vice-Chancellor, Prof. Ramphal is inexpressible in words. It is due to his keen interest to the development of Sanskrit and Indological Studies that ***'Prācī-Jyoti'*** published by this University is reaching the hands of scholars.

We express our heart-felt gratitude to the University Grants Commission for subsidizing the publication cost of this Journal by providing financial assistance. We are also obliged to the institutions, subscribers and scholars for their hearty support and patronization of this publication.

We find no words to thank our worthy Registrar, Sh. Yudhbir Singh Khyaliya, who has been ever available and remains fully on the disposal of the university's work in its best, optimum and truthful way. He has rendered all help with an open heart for this publication.

We are also very thankful to our Summary-makers, Review-contributors and Correspondents who contribute research Information to ***Prācī-Jyoti*** and separate lists of all these scholars have been added accordingly.

This publication is the result of continuous persuasion of my colleagues Dr. (Mrs.)Indu Sharma, Dr. Shri Krishna Sharma and Dr. Rajendra Singh Vidyalankar who have been keenly interested in its timely publication.

We would like to thank and acknowledge the assistance rendered by our other colleagues- Mrs. Kamla Arora, Proof-Reader, Sh. Rajmal Sheokand, Technical Asstt.(Computer) who have sincerely completed this volume. Mrs. Arora not only checked the proofs but have done the whole spade work of the volume, therefore, deserves special mention. Mrs. Azadwati Rana is the

office-incharge of ***Prācī-Jyoti*** and have managed the whole raw material such as summaries, Research information and Reviews *etc.* She fulfills work with a personal touch and is very sincere, therefore, deserves special thanks. We appreciate Dr. B.M. Sharma, Manuscript Copyist, Mr. Shriniwas, Assistant, Dr. (Mrs.) Neelam Kumari, JRF and all the other members of the non teaching staff such as Mrs. Santosh Rani, Steno and Miss Rajni Chopra who handle different works in the Institute. All of them have been always keen to help for any type of work of ***Prācī-Jyoti.***

We are also thankful to Shri M.K. Moudgil, Manager, Printing and Publications of our University, along with his staff for their co-operation and sincere efforts for bringing out this issue.

We are aware of our limitations which allow to occur visible lapses and lacunae. Apology is not and cannot be a remedy, but it is to be ensured that we will be more careful for ensuing volumes.

RANVIR SINGH

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OF
JOURNALS CONSULTED FOR ABRIDGEMENT

N.B. – *Journals utilized for abridgement of this issue.

AA	Artibus Asiae, Ascona (Switzerland).	English
AAIHSR	Adhyayana-Anusandhāna Institute of Higher Studies and Research, Bapu Bazar, Jaipur.	Hindi
AArc.	Acta Archaeologica, Budapest.	English
AB	Abhinandana-Bhāratī, Prof. Krishan Kant Handiqui Felicitation volume, Kamarupa Anusandhāna Samiti (Assam Research Society), Gauhati.	English
ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona.	English
Adv.	Advent, Pondicherry.	English
AE	Annee Ephigraphique, Paris (France).	French
AH	Aryan Heritage, Monthly Journal of DAVS, New Delhi-55.	English
AI	Ancient India, Bulletin of the Archaeological Survey of India, New Delhi.	English
AJ	Antiquaries Journal, London.	English
AJA	American Journal of Archaeology, America.	English
AJL	Ajasrā, Lucknow.	Sanskrit
AJP	Australian Journal of Philosophy.	English
AJPH	Australian Journal of Politics & History.	English
Alo.	Ālocanā, Delhi.	Hindi
AM	Asia Major, London.	English
AMB	Astrological Magazine, Bangalore.	English
An.	Anthropologist, Delhi.	Bi-lingual
Ane.	Anekānta, Delhi.	Hindi
Ant.	Antiquity, Cambridge.	Bi-lingual
Anv.	Anveṣaṇa, Research Journal of L.B. Shastri Kendrīya Sanskrit Vidyāpeetha, New Delhi.	Hindi

*Anvi.	Anvīksā, Department of Sanskrit, Jadavpur University, Kolkata.	Bi-lingual
AO	Archiv Orientalni, Prague (Czechoslovakia).	Multilingual
AOB	Acta Orientalia, Budapest.	Bi-lingual
AOC	Acta Orientalia, Copenhagen.	English
AOM	Ars Orientals, Michigan Publications on East Asia, 104 Lane Hall. The University of Michigan, Ann Arbon, Michigan –48109.	English
AORM	Annals of Oriental Research, University of Madras, Chennai.	Multilingual
AP	Aryan Path, Bombay.	English
APh.	Acta Philologica Scandinavia, Copenhagen.	English
APQ	American Philosophical Quarterly, Pennsylvania.	Bi-lingual
AQG	Assam Quarterly, Gauhati.	English
Ar. A	Arts Asiatique, Paris (France).	English
ARB	Asiatic Research Bulletin, Seoul (South Korea).	English
Arc.	Archaeology, New York.	English
Arc.J	Archaeological Journal, London.	English
Arn.	Āranyakam, Sanskrit Prasāra Pari2ad, Prakashpuri, Ara (Bihar) – 802301.	Sanskrit
As.B	Asian Studies, Bombay.	English
ASEB	Asiatische Studien Etudes Asiatiques, Bern (Switzerland).	Bi-lingual
ASK	Abhinava Surabhāratī, Kanpur.	Sanskrit
ASP	Asian Studies, Quezon City (Philippines).	English
As.R	Asian Review, London.	English
AUJR	Agra University Journal of Research, Agra..	Bi-lingual
AURJF	Avadh University Research Journal, Faculty of Arts, Faizabad.	Bi-lingual
BAHA	Bulletin of Ancient History and Archaeology, University of Saugar, Sagar.	Bi-lingual

BAICE	Bulletin of Sri Aurobindo International Centre of Education, Pondichery.	English
BASI	Bulletin of Anthropological Survey of India, Calcutta.	English
BASOR	Bulletin of the American School of Oriental Research, Baltimore (U.S.A.).	English
BASPR	Bulletin of the American School of Pre-historic Research, Harvard.	English
BBPG	Bulletin of the Baroda Museum and Picture Gallery, Baroda.	English
BCGV	Bulletin of the Chunnilal Gandhi Vidya Bhavan, Surat.	Bi-lingual
BDAC	Bibliographa D' Archaeology Classica, Rome.	French
BDCRI	Bulletin of the Deccan College Research Institute, Poona.	Bi-lingual
BDHM	Bulletin of the Department of History of Medicine, Hyderabad.	English
BEFEO	Bulletin de L' Ecole Francaise D' Extreme Orient, Paris (France).	English
Bha.	Bhāratī, Varanasi.	English
Bhm.	Bhārata Manisā, Varanasi.	English
Bh.V	Bhāratavarsh, Calcutta.	Bengali
BIA	Bulletin of the Institute of Archaeology, London.	English
BI(E)S	Bulletin of the Institute of Post-Graduate (Evening) Studies, Delhi.	Bi-lingual
BIHR	Bulletin of the Institute of Historical Research, London.	Multilingual
BIIHM	Bulletin of the Indian Institute of History of Medicine, Hyderabad.	English
BIMB	Boletim do Instituto Menezes Braganca, Bastora (Goa).	French
BISHM	Bulletin of the Indian Society for History of	Bi-lingual

	Mathematics, University of Delhi -110007.	
BITC	Bulletin of the Institute of Traditional Culture, Madras.	English
BJ	Bhavan's Journal, Bombay.	English
BJA	The British Journal of Aesthetics, London.	English
BM	Burlington Magazine, London.	English
BMA	Bulletin of Museums and Archaeology in U.P. State, Lucknow.	English
BMQ	British Museum Quarterly, London	English
BO	Bibliotheca Orientalis, Leiden	Bi-lingual
BOML	Bulletin of the Government Oriental Manuscripts Library, Madras	Bi-lingual
BP	Bibliographie De La Philosophie, Paris(France).	French
BPP	Bengal – Past and Present, Calcutta.	English
BPSC	Bulletin of the Philological Society of Calcutta, Calcutta.	English
BPWMB	Bulletin of the Prince of Wales Museum of Western India, Bombay.	English
BRA	Bulletin Vanhet Rijksmuseum, Amsterdam (Netherlands).	Dutch
*Br.V	Brahma-Vidyā, The Theosophical Society, Adyar (Chennai).	English
BRMIC	Bulletin of the Rama Krishna Mission Institute of Culture, Calcutta.	English
BS	Bhārtīya Sāhitya, Agra.	Hindi
BSEI	Bulletin De La Societe des Etudes Indo-chinoises, Saigon.	French
BSL	Bulletin de La Societe de Linguistic De Paris, Paris (France).	French
BSOAS	Bulletin of the School of Oriental and African Studies, London.	English
BSSS	Bhāratī- Śodha-Sāra-Saxgraha, Jaipur.	Hindi

BTLV	Bijdragen Tot Detaal Land - En Volkenkund, The Hague(Netherlands).	Dutch
BV	Bhāratīya Vidyā, Bombay	English
CAJ	Central Asiatic Journal, The Hague (Netherlands).	Bi-lingual
CASS	CASS Studies Centre of Advanced Studies in Sanskrit, University of Poona, Pune.	English
CC	Chinese Culture, Taiwan, China.	English
CF	Cultural Forum, New Delhi.	English
Cons.	Conspectus, New Delhi.	English
CQ	China Quarterly, London.	English
CR	Culcutta Review, Calcutta.	English
CRB	Commentaar Van hugo de Groot op de Lex Romana Burgundio-num, Amesterdam (Netherlands).	Dutch
CSSH	Comparative Studies in Society and History, The Hague (Netherlands).	English
CT	Ceylon Today, Colombo	English
CUAHS	Calcutta University Department of Ancient Indian History & Culture, Souvenir, Calcutta.	English
Dhi	A Journal of Rare Buddhist Texts Research Project, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi.	Multilingual
DI	Darshan International, Moradabad.	English
DT	Dārsanika, Traimāsika, Faridkot.	English
DUS	Dacca University Studies, Dacca.	English
EA	Eastern Anthropologist, Lucknow.	English
EACS	East Asian Culture Studies, Tokyo.	English
EH	Epiphanie des Heils, Zur Heilsgege nwart in Indischer and christlicher religion, WIEN	Bi-lingual
EI	Epigraphia Indica, Delhi.	English
EO	Ethical Outlook, California	English

EPh.	Etudes Philosophiques, Paris (France).	English
Et.	Ethics, Chicago.	English
ETC	E.T.C., California (U.S.A.).	English
Eth.	Ethnos, Stockholm (Sweden).	English
EV	Ephigraphika Vostoka, Moscow.	Russian
EW	East and West, Rome (Italy).	English
Exp.	Expedition, Philadelphia (U.S.A.)	English
FA	France- Asie- Asia, Tokyo.	Bi-lingual
FL	Folklore, Calcutta.	English
FMJ	Federation Museum Journal, Kuala Lampur (Malaysia).	English
GA	Gazette Des Beaux-Arts, Paris (France).	Bi-lingual
GI	Glory of India, A Quarterly Journal on Indology, Delhi.	English
Hib	The Hibbert, Journal, London.	English
HGST	Hiraga Genna riet Son Temps, Paris (France).	French
Hind.	Hindustānī Traimāsika, Allahabad.	Hindi
HJAS	Harvard Journal of Asiatic Studies, Harvard.	English
HR	History of Religion, Chicago (U.S.A.)	English
HS	Historickz, Sbornik, Prague.	Czech
*HSAJ	Haryana Sahitya Akademi, Journal of Indological Studies, Chandigarh.	Bi-lingual
HTR	Harvard Theological Review, Massachusetts (U.S.A.).	English
Hum.	Humanist, Ohio (U.S.A.).	English
IA	Indian Antiquary, Bombay.	English
IAC	Indo-Asian Culture, New Delhi.	English
IArc.	Indian Archives, New Delhi.	English
IAS	Indo-Asia, Stuttgent (W. Germany).	German
IC	Islamic Culture, Hyderabad.	English
IH	Indian Horizons, Indian Council for Cultural Relations,New Delhi.	English

IHQ	Indian Historical Quarterly, Calcutta	English
II	Indo-Iranica, Calcutta.	Bi-lingual
IIJ	Indo-Iranian. Journal, The Hague (Netherlands).	Bi-lingual
IILS	Indian Institute of Language Studies, Patiala.	English
IJAPSA	Itihas, Journal of the Andhra Pradesh State Archives, Hydrabad-500007.	English
IJDL	International Journal of Dravidian Linguistics, Kerala, Trivandrum-695001.	English
*IJHS	Indian Journal of History of Science, I.N.S.Academy, New Delhi –110020.	English
IJL	Indian Journal of Linguistics, Calcutta.	English
IJP	Indian Journal of Para-psychology, Jaipur.	English
IL	Indian Literature, New Delhi.	English
ILin.	Indian Linguistics, Poona.	English
IMB	Indian Museum Bulletin, Calcutta	English
IMR	Indian Museum Review, Delhi.	English
Ind.	Indica, Calcutta.	English
Inq.	Inquiry, Oslo (Norway).	English
ION	Instituto Orientale de Napoli, Roma.	Bi-lingual
IPC	Indian Philosophy and Culture, Vrindaban.	English
IPQ	International Philosophical Quarterly, New York.	English
*IPQP	Indian Philosophical Quarterly, Poona.	English
IQ	Indian Quarterly, Delhi.	English
IS	Indian Studies : Past and Present, Calcutta.	English
IT	Indian Theosophist.	English
JA	Journal Asiatique, par la Societe,Paris (France).	French
JAA	Journal of Archaeology in Andhra Pradesh.	English
JAAS	Journal of Asian and African Studies, Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo Gaikokugo Diagaku, 4, Nishigahara, Kita Ku, Tokyo 114.	Bi-lingual

JAHRS	Journal of the Andhra Historical Research Society, Hyderabad.	English
*JAIH	Journal of Ancient Indian History, Calcutta University, Calcutta.	English
JAINS	The Journal of Academy, Indian Numismatics and Sigilography, Indore.	English
JAIRI	Journal of Ananthacharya Indologcal Research Institute, Mumbai – 400005	English
Jant/JSB	Jaina Antiquary/Jaina Siddhānta Bhāskara, Ārrāh (Bihar).	Bi-lingual
JAOS	Journal of the American Oriental Society, New Haven (U.S.A.).	English
JAP	Journal of Analytical Psychology, London.	English
JARS	Journal of the Assam Research Society, Gauhati.	English
JAS	Journal of the Asian Studies, Michigen (U.S.A.).	English
*JASB	Journal of the Asiatic Society, Town Hall, Bombay – 400023.	English
JASC	Journal of the Asiatic Society, Calcutta.	English
JASOB	Journal of the Asiatic Society of Bangladesh, Dhaka.	English
JAU	Journal of the Annamalai University, Annamalainagar.	Bi-lingual
JBHS	Journal of the Bombay Historical Society, Bombay.	English
JBRS	Journal of the Burma Research Society, Rangoon.	English
JBRSP	Journal of the Bihar Research Society, Patna.	English
JCRAS	Journal of the Ceylon Branch of Royal Asiatic Society, Colombo.	English
JDHB	Journal of the Department of Humanities, University of Burdwan.	English
JEAS	Journal of the East Asiatic Studies, Manila (Philippines).	English
JESHO	Journal of the Economic and Social History of	English

	the Orient, Leiden.	
JESI	Journal of the Epigraphical Society of India, Dharwar.	English
JGJKSV	Journal of the Gangānāth Jhā Kendrīya Sanskrit Vidyāpeetha, Allahabad.	Multilingual
JGRS	Journal of the Gujarat Research Society, Bombay.	Bi-lingual
JH	Journal of History, Dept. of History, Jadavpur University, Calcutta.	English
JHR	Journal of Historical Research, Ranchi.	English
JHS	Journal of the Haryana Studies, Kurukshetra.	Bi-lingual
*JI	Journal of Itihāsa, State Archives, Govt. of Andhra Pradesh, Hyderabad.	English
JIBS	Journal of Indian and Buddhist Studies, Tokyo (Japan).	Bi-lingual
*JICPR	Journal of Indian Council of Philosophical Research, Rajendra Bhawan (4th floor), Deen Dayal Upadhyaya Marg, New Delhi- 110002.	English
JICSLS	Journal of Institute for the Comprehensive Study of Lotus Sutra, Rissho University, Tokyo (Japan).	Bi-lingual
*JIDV	Journal of International Dayananda Veda-peeth, New Delhi.	
JIH	Journal of Indian History, Trivandrum.	English
JIJ	Jijñāsā : Journal of the History of Ideas and Culture, Jaipur.	English
JIMAI	Journal of Indian Museum Association of India, Bombay.	English
JIP	Journal of Indian Philosophy, Holland.	English
JJU	Journal of Jiwaji University, Gwalior.	Bi-lingual
*JJVB	Journal of the Jain Vishva Bhāratī, Ladanu.	Bi-lingual
JKer.U.	Journal of the Kerala University Oriental Mss. Library, Trivandrum.	Bi-lingual

JKS	Journal of Kerala Studies, University of Kerala, Trivandrum.	English
JKU	Journal of the Karnatak University, Dharwar.	English
JMA	Journal of Music Academy, Madras.	English
JMBRAS	Journal of the Malaysian Branch of Royal Asiatic Society, London.	English
JMSB	Journal of the Maharaja Sayaji Rao University of Baroda, Baroda.	English
JNAA	Journal of the National Academy of Administration, Mussorie.	Bi-lingual
JNAN	Jñānāmrtam, Prof. A.C. Swami Felicitation Vol., Utkal University, Bhubaneshwar-751004.	Bi-lingual
JNSI	Journal of Numismatic Society of India, Banaras Hindu University, Varanasi 221005.	English
*JOIB	Journal of Oriental Institute, M.S. University of Baroda, Vadodara.	English
*JORM	Journal of Oriental Research, Madras.	English
JP	Journal of Philosophy, New York.	English
*JPHS	Journal of Pakistan Historical Society, Karachi.	English
JPR	Journal of Philosophical Review, New York.	English
JPS	Journal of Polynesian Society, Willington (New Zealand).	English
JPSK	Journal of Philosophical Studies, Kyoto (Japan).	English
JR	Journal of Religion, Chicago.	English
JRAS	Journal of Royal Asiatic Society of Great Britain and Ireland, London.	English
JRCAS	Journal of Royal Central Asian Society, London.	English
JRS	Journal of Religious Studies, Guru Gobind Singh Department, Punjabi University, Patiala.	English
JRU	Journal of Ranchi University, Ranchi.	English
JSAOU	The Journal of Sanskrit Academy, Osmania University, Hyderabad.	English

JSEAH	Journal of the South-East Asian History, Singapore.	English
JSNDT	Journal of the Shrimati Nathibai Damodar, Thachersey.	English
JSS	Journal of the Siam Society, Bangkok (Thailand).	English
JSSS	Journal of South Seas Society, Singapore.	Bi-lingual
JSU	Journal of the Shivaji University, Kolhapur.	English
JTS	Journal of Tamil Studies, Madras.	Multilingual
JTSL	Journal of Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Madras.	Multilingual
JUB	Journal of the University of Bombay, Bombay.	English
JUG	Journal of the University of Gauhati, Gauhati.	English
JUP	Journal of the University of Poona, Poona.	English
JWH	Journal of the World History, Paris.	English
JYI	Journal of the Yoga Institute, Bombay.	English
Kād.	Kādambinī, New Delhi.	Hindi
KHR	Karnataka Historical Review, Karnataka.	English
KJIRSA	Kosal Journal of the Indian Research Society of Avadh, Faizabad.	Bi-lingual
KK	Kāmpila Kalpa, Saugar University, Sagar.	Bi-lingual
KN	Kalā-Nidhi, Varanasi.	English
KNSAG	Koninklijk Neederlandsch Aadrjkskundig Genootschap, Amsterdom (Netherlands).	Dutch
KRIAC	Kalākusumāñjali, Reflection on Indian Art and Culture, Department of Museums, Gujarat State, Vadodra, India.	English
KS	Kant Studien, Koln (Germany).	German
KSDP	Kratkie Soobshchemya O Dokladakhi Polevikh Issledo-vaniykh Instituta Arkheologi, Moscow.	Russian
KSK	Kalā Saurabha, Kharragarh.	Bi-lingual
KSP	Kannada Sahitya Parishat Patrika, Banglore.	Kannada
KTA	Kurukshetra Through the Ages Bhartatiya Itihāsa Saṃkalana Samiti, Haryana State. Gita-	English

	Rangam, Kurukshetra	
KURJ	Kurukshetra University Research Journal.	Bi-lingual
LD	Light of Dhamma, Rangoon.	English
LEW	Literature East and West, New Paltz (New York).	English
LK	Lalita Kalā, New Delhi.	English
Lin.	Lingua, Amsterdam (Holland).	English
LSEWFAP	Le' Spraeck Ende Woorde-Boek De Frederick De Moutman, Paris (France).	French
LTP	Less Etudes PhilosophiquÉ.	French
Mad.	Madhyamā, Allahabad.	Hindi
Man	Man, London.	English
Marg	Marg, Bombay	English
MB	Madhya Bhāratī, Jabalpur.	English
Mb.	Madhya Bharati, Saugar University, Sagar.	Hindi
MBB	Museum Bulletin, Baroda.	English
MBH	Maru Bhāratī, Pilani.	English
MBo.	Mahā Bodhi, Calcutta.	English
MDURJ	Maharshi Dayanand University Research Journal(Arts) Rohtak-124001(Haryana).	English
ME	The Mathematics Education and Research, Sewen (Bihar).	English
MFAB	Museum for Fine Arts Bulletin, Boston.	English
MFEA	Museum for Eastern Antiquities, Stockholm (Sweden).	English
Mind	Mind, Oxford (England).	English
MI	Man in India, Ranchi.	English
MIOC	Memoirs of the Institute for Oriental Culture, Tokyo.	Bi-lingual
MIP	Mother India, Pondicherry.	English
MO	Mysore, Orientalist, Mysore.	Bi-lingual
Mon.	Monist, Kalifornia.	English
MM	Metric Measures, Delhi.	English

MR	Modern Review, Calcutta.	English
MS	Modern Schoolman, Missouri (U.S.A.).	English
MSP	Marāthi Samsodhana Patrikā, Bombay.	Bi-lingual
MUI	Majalla-i-Ulam-I-Islamiya, Aligarh.	Persian
MUJ	Marāthāwādā University Journal, Aurangabad.	Bi-lingual
MUJG	Magadh University Journal, Gaya.	English
MUSRJ	Meerut University Sanskrit Research Journal, Ghaziabad (U.P.).	Hindi
Mus.	Museum, Belgique (Belgium).	Multilingual
Mus. J.	Museum Journal, London.	English
MW	Muslim World, Hardford (U.S.A.).	English
Naim.	Naimisīyam, Puranic and Vedic Adhyayana evam Anusandhāna Sansthana, Naimishāranya, Sitapur.	Bi-lingual
Nat.	Nātya, New Delhi.	English
Nav.	Navabhārata, Prajñā Pāthasalā Mandala, Wai, District Satara, Maharashtra.	Marathi
NC	Numismatic Chronicle, London.	English
NCPA	National Centre for Performing Arts, Bombay House, Bombay.	English
ND	Numismatics Digest from Numismatic Society of Bombay.	English
NPP	Nāgarī Pracārinī Patrikā, Varanasi.	Hindi
NUJ	Nagpur University Journal, Nagpur.	Bi-lingual
NV	NV men, Leiden (Netherlands).	Bi-lingual
OA	Oriental Art, London.	Bi-lingual
OB	The Orient, Bombay.	English
OC	Oriental Culture, Tokyo (Japan).	Japanese
OH	Our Heritage, Calcutta.	Bi-lingual
OHRJ	Orissa Historical Research Journal, Bhubaneshwar.	English
OLZ	Orintalische Literature Zeitung : Journal of Oriental Literature, Leipzig (Germany).	German
Or.	Orientalia (New Series), Rome.	Multilingual

Orb.	Orbis, Louvain (Belgium).	Multilingual
Ori.	Oriens, Leiden (Netherlands).	Bi-lingual
OS	Orientalia Suecana, Uppasala (Sweden).	Multilingual
OT	Oriental Thought, Poona.	English
OW	Orient/West, Tokyo (Japan).	English
PAPS	Proceedings of the American Philosophical Society, Philadelphia.	English
Paro.	Paropakārī, Dayananda Āsram, Kesarganj, Ajmer.	Sanskrit
Par.	Pārijātam, Sanskrit Monthly Journal from Prem Nagar, Kanpur.	Sanskrit
PB	Prabuddha Bhārata, Calcutta.	English
PBP	Prajñā-Bhāratī, K.P. Jayaswal Research Institute, Patna.	Bi-lingual
Per.	Pesonalist, Los Angeles (U.S.A.).	English
PEW	Philosophy : East and West, Hawaii.	English
PH	Philosophy (Journal of the Royal Institute of Philosophy), London.	English
Ph.Q.	Philosophical Quarterly, Scotland.	English
Phr.	Phronesis, Assen (Netherlands).	English
PI	Psychis International, Muradabad.	English
PIM	Prace I Materialy, Lodzi (Poland).	English
PK	Prabuddha Karnatak, Mysore.	Kannada
PKVRJ	The Punjabrao Krishi Vidyapeetha Research Journal, Akola.	English
PO	Poona Orientalist, Poona.	English
PP	Parisad Patrikā, Patna.	Hindi
*PPB	Prāchya Pratibhā, Bhopal.	Bi-lingual
PPO	Past and Present, Oxford.	English
PQ	Pakistan Quaterly, Karachi.	English
PR	Philosophical Review, New York.	English
PRK	Purākalpa, Varanasi.	Hindi
Pra.	Prajñā, Varanasi.	Bi-lingual

Pre.	Preranā, Jodhpur.	Hindi
PRef.	Philosophia Reformata, Kampen (Netherlands).	Multilingual
*PT	Purātattva, Bulletin of the Indian Archaeological Society, Delhi.	English
PUJ	Patna University Journal, Patna.	English
PURB	Punjab University Research Bulletin (Arts), Chandigarh.	English
*Pur.	Purāna, All India Kashiraj Trust, Fort Ram Nagar, Varanasi.	Bi-lingual
*P Tr.	Pūrnatrayī, Govt. Sanskrit College, Tripunithura, Kerala – 682301.	English
PV	Prakrit-Vidya, Prakrit Bhawan, 18 B, Institutional Area, New Delhi 110067.	Bi-lingual
QJMS	Quarterly Journal of Mythic Society, Bangalore.	English
QPHS	Quarterly Journal of Pakistan Historical Society, Historicus, Bartal-Hikmah at Madinpal, Hikmah.	English
*QRHS	Quarterly Review of Historical Studies, Calcutta.	English
Que.	Quest, Bombay.	English
RAA	Revenue D' Assyriologie et D' Archaeologie Oriental, Paris (France).	French
RArc.	Revue Archeologique, Paris (France).	French
Rang.	Rangavalli, Recent Researches in Indology, Sundeep Prakashan, Delhi.	English
RB	Rajasthāna Bhārati, Sadul Rājasthāni Research Institute, Bikaner (Rajasthan).	Hindi
RCAJ	Royal Central Asian Journal, London.	English
RD	Religious Digest, Talangana (Ceylon).	English
RDDO	Re'pertore D' art et D' Archeologie, Paris (France).	French
RDSO	Rivista Degli Studi Orientali, Rome.	Bi-lingual
RHR	Revue de I' Historie des Religions, Paris.	French
RIB	Research Information Bulletin, Delhi.	English

RJ	Research Journal, Sardar Patel University, Vallabh Vidyanagar.	Multilingual
RJFA	Research Journal, Faculty of Arts, Banaras Hindu University, Banaras.	English
RJPS	Research Journal of Philosophy and Social Sciences, Meerut.	English
RK	Rehnema-ye Ketab, Tehran (Iran).	Persian
RL	Rūpa Lekhā, New Delhi.	English
℟Ṛm.	Ṛtam, Journal of Akhila Bhāratīya Sanskrit Parisad, Lucknow.	Sanskrit
RM	Review of Metaphysics, New Haven.	English
RO	Rocznik Orientalistyczny, Warszawa.	Multilingual
RRL	Revue Rumaine de Linguistiques, Bucharest, Rumania.	Multilingual
RSBDL	Recherches Sur la Biographic Du Buddha Dans Les Sutrapitaka Et Les Vinayapitaka Anciens.	French
RUS	Rajasthan University Studies, Jaipur.	Bi-lingual
SAA	Soviet Anthropology and Archaeology, New York.	English
Sāg.	Sāgarikā, Saugar.	Sanskrit
Sam.	Saṃskrti, New Delhi.	Hindi
Sams.	Samsodhaka, Dhulir (India).	Marathi
*Samā.	Samāmnāya, Journal of the Maharshi Veda-Vijñāna Academy, Ahmedabad – 380015.	Multilingual
Sar.	Sarasvatī, Allahabad.	Hindi
SB	Śodha Bhāratī, Lucknow.	Bi-lingual
SBB	Sura Bhāratī, Baroda Sanskrit Mahāvidyālaya, Baroda.	Sanskrit
SE	Sovietskaya Ethnographia, Moscow.	Russian
SIE	Studies in Indian Epigraphy, Journal of the Epigraphical Society of India, Mysore.	English
SIJ	Sino-Indian Journal, Calcutta.	English

SJB	Studien zum Jainsmus and Buddhismuis (Gedenkschrift für Ludvig Alsdorf), Altund Nou- Indische Studien, Seminar für Kultur und Geschichte Indiens Universitat, Hamburg.	German
SJJ	Shree Jagannath Jyotish, Journal of Indology, Jagannath Sanskrit University, Puri.	English
Smb.	Sambodhi, Quarterly Journal of L.D. Institute of Indology, Ahmedabad.	Multi-lingual
Smvid.	Saṃvid, Sanskṛta Traimāsikī, Bhāratīya Vidyā Bhawan, Bombay.	Sanskrit
Sn.	Sangīta Nāṭaka, New Delhi.	English
*Śod. Pat.	Śodha Patrikā, Institute of Rajasthan Studies, Udaipur	Hindi
SORIB	Swādhyāya, Oriental Research Institute, Baroda.	Gujarati
SP	Sāhitya Patrikā, Dhaka.	Bengali
SPA	Sammelana Patrikā, Allahabad.	Hindi
SPP	Śāradā Pītha Pradīpa, Dwarka.	Multilingual
SPr.	Sanskrt Pratibhā, New Delhi.	Sanskrit
SPRJ	Śodha-Prabhā : A Research Journal, Shri Lal Bahadur Shastri Kendriya Sanskrit Vidya Peetha, Shaheed Jeet Singh Marg, New Delhi.	Bi-lingual
SRA	Sanskrit Raxga Annual, Madras.	English
SS	Sarasvatī Susamā, Sampūrnānand Sanskrit University, Varanasi.	Sanskrit
SSP	Samskrta Sangama, Poona.	Marathi
SSPC	Samskrta Sāhitya Parisad, Calcutta.	Sanskrit
SV	Samskrta Vimarsah, Hoshiarpur.	Sanskrit
SWJA	South Western Journal of Anthropology, New Maxico.	English
TC	Tamil Culture, Madras.	English
TH	Thaquafatu'l-hind, New Delhi.	Arabic
Theo.	Theosophist, Madras.	English

Thom.	Thomist, Washington.	English
Trip.	Tripathagā, Lucknow.	Hindi
TTDJ	Tirumala Tirupati Devasthanam Journal, Tirupati.	Bi-lingual
UA	United Asia, Bombay.	English
UAS	University of Allahabad Studies, Allahabad.	English
UB	Uttara Bhāratī, Agra.	English
UJH	University Journal of History, Jabalpur.	English
UPHS	Journal of U.P. Historical Society, Lucknow	Bi-lingual
URSSH	University of Rajasthan Studies, Dept. of Sanskrit and Hindi, Jaipur.	Bi-lingual
Van.	Vānījyotih, Prof. S.R. Das Felicitation Volume, P.G. Department of Sanskrit, Utkal University, Bhubneshwar (Orissa).	English
VB	Viśva Bhāratī Patrikā, Shāntiniketan.	Hindi
VBQ	Vishvabhāratī Quarterly, Calcutta.	English
VCC	Vivekananda : The Cosmic Conscience, Cuttack.	English
Ve.S	Veda Savitā, Veda Samsthāna, C-22, Rajori Garden, New Delhi- 10027.	Sanskrit
*Vid.	Vidyā, Gujarat University, Ahmedabad- 380009.	Bi-lingual
Vik.J.	Vikram Journal, Ujjain.	Bi-lingual
*VIJ	Vishveshvaranand Indological Journal, V.V.B.Institute of Sanskrit & Indological Studies, Hoshiarpur, 146021 (Panjab)	English
VJ	Visva Jyoti, Hoshiarpur.	Hindi
VK	Vedānta Kesarī, Madras.	English
VP	The Vedic Path : Quarterly Journal of Vedic, Indological and Scientific Research, Gurukul Kangri University, Haridwar.	English
VS	Visva Samskrtam, V.V.S. Samsthan Hoshiarpur.	Sanskrit
*VUOJ	Venkateshwara University Oriental Journal, Tirupati.	Multilingual
VV	Vedavānī, Bhalgarh, Sonipat, Haryana.	Sanskrit

VVRB	Vallabh Vidyanagar Research Bulletin, Bombay.	Bi-lingual
VW	Vedanta and the West, Hollywood (U.S.A).	English
WB	World Buddhism, Colombo (Ceylon).	English
WZDHB	Wissenschaft Liche Zeitschrift Der Humboldt, Universitat zu Berlin.	German
WZKS	Wiener Zeitschrift Für Die Kunde Südasiens und Archiv für Indische Philosophie, Wien.	Multilingual
YBRASC	Year Book of the Royal Asiatic Society Bengal, Calcutta.	English
YE	Young East, Tokyo (Japan).	English
YM	Yoga Mīmāmsā, Lonavala, Poona.	English
ZCSO	Zpravy Ceskosolovenske Spolecnoste Oriental Sticke (Proceedings of the Czechoslovakia Orientali – Society), Prague, Czechoslovakia.	Czech
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft, Wiesbaden (Germany).	German
ZE	Zeitschrift für Ethnologie, Braunschweig (W.Germany).	German
ZSAK	Zeitschrift für Schweizersiche Archaelogie und Kunstgeschichte, Basel (Switzerland).	German

LIST OF
SUMMARY- CONTRIBUTORS

Sr.No.	Name and Address	Abbreviation used after the summary
1.	Shri D.D. Kapil 177/10, Rajgan Street, Thanesar Kurukshetra - 136118.	D.D.K.
2.	Gian Devi Gupta Retd. Deputy Librarian, Kurukshetra Universty,Kurukshetra	G.D.G.
3.	Dr. Narender Kumar Sharma D-20, University Campus, Kurukshetra-136119.	N.K.S.
4.	Dr. Paramanand Gupta 935/13 Urban Estate, Kurukshetra- 136118. [Phone : 01744-224576].	P.G.
5.	Dr. Ranvir Singh Director and Professor, Institute of Sanskrit & Indological Studies, Kurukshetra University, Kurukshetra-136119. [Phone: 01744-239573].	R.S.
6.	Dr. (Mrs.) Indu Sharma Professor Institute of Sanskrit and Indological Studies. Kurukshetra University, Kurukshetra. [Phone : 01744-238038].	I.S.
7.	Kamla Arora Proof-Reader, Institute of Sanskrit and Indological Studies. Kurukshetra University, Kurukshetra.	K.A.
8.	Dr. Sweta Prajapati Oriental Institute, Opp. Palace Gate Palace Road, Baroda-390001	S.P.

LIST OF
REVIEW-CONTRIBUTORS

Dr. Paramanand Gupta
935/13 Urban Estate,
Kurukshetra- 136118.
[Phone : 01744-224576].

Dr. D.C. Jain
Retd. Professor,
Institute of Sanskrit and Indological Studies,
Kurukshetra University,
Kurukshetra-136119.

Dr. Kailash Chandra Vidyalankar
767/13, Urban Estate,
Kurukshetra -136118.

Dr. (Mrs.) Indu Sharma
Professor,
Institute of Sanskrit and Indological Studies,
Kurukshetra University,
Kurukshetra-136119.

Dr. Ranvir Singh
Director and Professor,
Institute of Sanskrit & Indological Studies,
Kurukshetra University,
Kurukshetra-136119.

Dr. Shri Krishan Sharma
Professor,
Institute of Sanskrit & Indological Studies,
Kurukshetra University,
Kurukshetra-136119.

I - ARCHAEOLOGY

1. Aggarwal, R.C. :- *Conservation of World Heritage Monuments and Management in India.*

PPB, XVI, 1994-95, pp.8-17.

Inscriptional records and the literary references available have provided that the monuments were cared and looked after time to time by the kings, their subordinates, monks and merchants. A systematic conservation and the study of the antiquarian remains started in the 18th century and regular legislations about the monuments were framed in the beginning of the 20th century. The Archaeological Survey of India is the nodal agency for the upkeep of the monuments.

The history of the conservation of the monuments of India goes back to the early Christian era. King Rudradaman (A.D.130-150) repaired the Sudarshan lake which had developed huge breach. A list of 16 important monuments and some huge natural sites are available in this title. –D.D.K.

2. Ali, Ihsan :- *A Glance at the Archaeology of Charsadda District (Pre- Islamic to Islamic Period).*

JPHS, XLIII, Pt.1, 1995, pp.87-98.

In this article an outline study on the sites in the Charasadda district is given. The first in the series are the underground chambers and *Stūpas* on the pattern of Butkara III, Swat, excavated by Dr. Rehman, the first of its kind so far found in the plains of this province. In three such sites the natural mounds were first cut and then Buddhist establishments in the form of *Stūpas* and monasteries were established in them. The four different mounds on the sites of Bangli Dherai and Malakano Kili covers an area of 18-20 kanals of 10-25 feet height from the ground level. Beads of stone were reported from here. Pots with ashes, sculptures, underground chambers and wall foundations deep down in the ground were discovered by the locals. The farmers told the author that they had discovered while ploughing pieces of schist, bricks *etc.* It was definitely a religious site but so mercilessly robbed and looted by the vandals that there is hardly any scope of excavation. --G.D.G.

3. Bajpai, Krishna Dutta : -*Madhya Pradeśa kā Purātattva (Archaeology of Madhya Pradesh).(Hindi).*
PPB, XVI, 1994-95, pp.116-125.

Modern Madhya Pradesh was formed by the merge of Vindhya (Bundel Khand and Baghel Khand) Mālavā, Bhopal, and Mahākosal (Chhattisgarh). It is the biggest *Pradesh* among Indian states. This state is one of the most important portion having a long cultural history from prehistoric period to the present era. Many important mountains, rivers and cities mentioned in the *Rāmāyaṇa, Mahābhārata* and the Purāṇas are found in this area. Two important regions- Chedi and Avanti were flourishing with rich cultural heritage during the 6th century B.C. Similarly many important events are available in this title.--D.D.K.

4. Bhattacharya, Manibrata :- *Sequence of Acheulian Culture in West Bengal : Geochronological and Morpho Metric Study.*
JAIH, XVII, Pts. 1-2, 1987-88, pp.23-66.

The first section of the paper contains a brief but comprehensive description on geophysical setting. An analytical note on the stratigraphy and archaeological data on clusters of pre-historic industries of the upper Gandhesvari valley is delineated. The second section presents a quantitative analysis with some selected parametric tests which were made in order to ascertain the nature of relationships existing between the industries as well as the sites. Two other sites, *viz.* Basudih in Kumari- Kangsavati valley in the Purulia District and Bamundiha on the Tarapheni in the Midnapore District have been included to complete the picture.—P.G.

5. Datta, Asok :-*Chalcolithic and Copper Hoard Culture in West Bengal– A Comparative Study.*
JAIH, XVII, Pts. 1-2, 1987-88, pp. 89-101.

The distribution system of both Chalcolithic and Copper Hoard Cultures shows that they occupy two distinct ecological zones. Chalcolithic culture is characterized by a semi- urban economy primarily based on large scale agricultural production. In Copper Hoard Culture the spread and development remained to some extent isolated in time and space. Both the cultures had a common origin which lies in the Neolithic

culture. Ethnically, they belonged to the same stock of Proto Austroloid group but culturally they belonged to two distinct horizons.—P.G.

6. Gosh, N.C.; Nag, Arun K. & Chattopadhyay, Parnab K. :- *The Archaeological Background and Iron Sample from Hatigra.*

PT, XVIII, 1987-88, pp.21-27.

Describes the ancient site at Hatigra (Lat. 22.49: Long 87.35) Distt. Birbhum, West Bengal on the right bank of the river Bakreswar which is nearly 24 km. north west of Bolpur (Śāntiniketana) Railway Station. The site is spread over an area of 4 acre (21.00 sq.m.) black and red ware, red ware, bluff ware analogous to west Bengal chalcolithic and early Iron age type are the finds strewn over the surface. It is a low imperceptible mound which rises upto 2 m. above the general level of the surroundings. The abandoned settlement is distinctly marked by dark ashy colour of the soil amidst reddish brown alluvial land-scape. The mound is bad, disturbed by local inhabitants and its northern side is being eroded by the river. As many as four ponds of varying sizes dot the surrounding area. The river, except in its turbulent spurt during monsoon, just meanders with low discharge. The antiquity of the ponds at Hatigra is doubtful. Nevertheless, the significance of the ponds in the pattern of the settlements of the villages or towns may not lost sight off.

Points out that the archaeological background which has emerged from the excavation at Hatigra and archaeometallurgical studies which have been carried out on an iron sample are being presented here. The samples are from the field operation conducted on the site where four trenches were dug and in each trench one or two quadrants each trench measuring 5x5m. were concentrated to collect well documented samples for analysis. Provides map of 1985 excavations, table regarding analytical data of the soil sample as well as morphology of the objects alongwith chemical analysis. One portion of the implement was considered for metallographic studies.

Observations concluded on the basis of analysis included that a well advanced manufacturing skill puts questions like : (1) Is it possible to assign such a highly developed iron technology in the material milieu to the period ?(2) Has it got any parallel in eastern Indian early Iron age ? (3) Is there any evidence of different 'stages' of this achievement ? and (4) Is it the object, an import ? Further adds that 1st question deserves serious consideration from the archaeologists and questions 2nd and 3rd

from the sociologists. Most of the early iron implements were never subjected to chemical as well as metallurgical analysis as such no parallel could be available for comparison.-- N.K.S.

7. Gosh, N.C. :- *Excavations at Ayodhyā : Interpretations.*
Pur., XXXVI, No. 1, 1994, pp.35-44.

According to Professor B.B. Lal the result of excavations at Ayodhyā is as follows. The earliest settlement at Ayodhyā did not go back than the early stage of the Northern Black polished ware culture. In those early levels a few stray shreds of a late stage of the painted Grey ware were also encountered. In the *Janmabhūmi* area, the uppermost levels of a trench that lay immediately to the south of the Babri Masjid brought to light a series of brick-built bases which evidently carried pillars therein. In the construction of the Babri Masjid a few pillars had been used, which may have come from the preceeding structure.

K.V. Soundrarajan agrees that there was a temple in its southern mound*(Janmasthāna)*. He further says that after 11th century A.D. the locality remained deserted. He, however, is not certain that the temple was collapsed due to some natural cause or it was destroyed. In the deposit there was no fragments of stone pillars.

According to Professor Romila Thapar, Dr. K.M. Panikkar and Professor Sarvapalli Gopal mere presence of brick-built pillars do not prove existence of a temple. It could be as well as a pillared hall adjacent to mosque. To prove the existence of a preceeding pillared structure the author suggests to carry out further excavation in the area.—G.D.G.

8. Gopal, Lallanji :- *Ayodhyā : History, Archaeology and Tradition.*
Pur., XXXVI, No. 1, 1994, pp.4-12.

The early history of Ayodhyā is linked with the Ikṣvāku dynasty. The movements of the Ikṣvākus and their settling down in *Kośala* with their capital at Ayodhyā suffer from the lack of contemporary evidence of established acceptability. Ayodhyā figures in the political events of the post-Mauryan period. Ayodhyā has yielded evidence of association with the Śungas. The fortunes of Ayodhyā under the Puṣyabhūtis, Gurjara-Pratihāras and Gāhaḍavālas were not high. In the Sultanate period Ayodhyā was also affected by the course of political events. Under the Mughals Ayodhyā formed part of the Suba of Oudh. It faced several ups and downs. It acquired a distinct individuality under the

Nawabs through the new name of Faizabad. Under the crown Ayodhyā remained ignored as a centre of political authority.

The real significance of Ayodhyā lies, not in its connection with political power, but in its prestige as a vital centre of religion and culture. References of Ayodhyā have been traced in the later Vedic texts, the *Atharvaveda*.and the *Taittīriya Āraṇyaka*. One of the earliest specific mention of Ayodhyā as a *Tīrtha* occurs in the *Devaladharmasūtra*.

In our search for new evidence we will have to look into sources which are not in regular use by the historians. Thus the *Bahīs* of priests and *Paṇḍas* at important pilgrimage centres may contain references to geographical places and localities in Ayodhyā from which pilgrims visited them. Likewise, the old record of the temples and other religious institutions in Ayodhya are to be studied. –G.D.G.

9.Gupta, Parmeshwari Lal :- *Numismatics and Archaeology*.
PT, XVIII, 1987-88, pp. 85-88.

Both these disciplines have symbiotic relationship to understand the history of our past. This relationship of interdependence is an accomplished fact recognized in most of the countries of the world but for South Asian countries including India. The fraternity between the two disciplines is not as much developed as it ought to be. In India Numismatics is limited to those coins that came to the hand of the numismatist and there also to the two observations on the two faces of the coins. Similarly, the archaeologist possesses the true environmental and contextual information being in direct contact with the coins that they discover during excavations without realizing that coins are unique kind of their discovery. Therefore the author calls for close cooperation of the two- archaeologist and numismatist- to unravel the history of our past. Points out the boundaries being created by the archaeologist to his discipline out of tradition to potsherds for dating and chronology of their collections in an excavation. But pottery sherds are not limited to particular areas nor short lived and represent particular time. Theirs time ranges are spread over quite large period, *e.g.* NBP ware according to archaeologist's own admission was current for at least five hundred years and this pottery had a wide expansion. They speak of pottery culture period and little about particular king and their dynasties, extent of kingdoms *etc*. Refers to specific dating method of coins and how it can help the archaeologist in his studies and how. The archaeologist as

an scientific conservator can reveal the residual matter without any loss of the text of the coin. Also includes the points where numismatist is helpless without the help of the archaeologist, *e.g.* the correction in the dating of the Satavahana dynasty in the Deccan is the creditable work of the archaeologist. Archaeology could fix the period of small rulers in between where numismatists were at loss. –N.K.S.

10. J. Manuel :- *Recent Exploration II- The Archaeological Potential of Hansari District Guna(M.P.).*
PPB, XVII, 1995-96, pp.157-159.

Hansari a small village in tehsil Chanderi of Distt. Guna(M.P.) is situated on the Chanderi- Pitchore road between the confluence of two rivulets Or and Seoli. It is an ideal place for several habitational endeavours starting from the *Gurjara- Pratihara* period. At present, the only remains of the past are of a fort and several temples at various places in the state of dilapidation. The remains of the fort indicate towards a rectangular plan and the width of the wall including the fallen debris is more than ten metres. The fort is devoid of any habitational remains, except for a lone ancient temple known as *Duradya* besides *Badipat Ki Baba* and *Sunwari Mandir*. The temples were constructed between 8th century to 10th century A.D.— D.D.K.

11. Makkhan Lal :- *Iron at Ahar: A Comment.*
PT, XVIII, 1987-88, pp.109-112.

The paper is a comment upon the excavation of H.D. Sankalia and his colleagues at Ahar pronouncing Iron at Ahar and this is taken as period I- Chalcolithic, inspite of the reason that the strata found contained period II material as well. Points out that Sankalia's reply to queries of Sahi was unsatisfactory and reference to the work of Sankalia as final statement on Iron at Ahar needs re-examination and to see how far there is any justification for tracing iron back to second millennium B.C. on the basis of the excavator's finds there.

Further reports that in 1961-62 excavations at Ahar 79 iron objects were found, of which 36 were slag pieces and 17 out of 43 remaining, were corroded and unidentifiable. The report of Dr. Sankalia includes twenty five objects as illustrated, of which 10 objects are said to have come from the layers belonging to the period IC. Discusses the location of the trenches and states that in all these trenches there is no deposit above the layer from which pieces of iron were found. These

pieces were found just below the humus. Argues that there is a probability of external material getting deposited there since the settlements of later period from which it could come is higher up on the mound. Quotes the excavators and summarises: the material of period IC comes from the disturbed layers and can offer no acceptable evidence for the presence of Iron in period I. Remarks that Dr. Sankalia and his colleague excavators were ignorant of stratigraphic and chronological principles.-- N.K.S.·

12. Makkhan Lal :- *Population Distribution and its Movement During the Second and First Millenium B.C. in the Indo-Gangetic Divide and Upper Ganga Plain.*

PT, XVIII, 1987-88, pp. 35-53.

The paper relates the researches carried out during independent India, *i.e.* 1947-87 regarding this topic. The main aim is to study spread of human population. The spread is considered in the context of the then ecological conditions. In this paper the words site and settlement have been used interchangeably, indicating the units of villages, towns or cities. The paper is divided into two parts, whereas Part –I deals with the ecology of study area, while Part II concerns itself with distribution of human settlements over the landscape. Part- I includes : ecology of Indo-Gangetic divide and Upper Ganga Plain followed by hydrological fluctuations in India-Gangetic plains leading to migration of population. Part-II describes population distribution during Late Harappan culture in (1) Indo- Gangetic divide, upper Ganga plains and (2) painted grey ware culture in the Indo Gangetic divide. The description is supported by eight tables followed by 5 tables regarding variation in population density- average density as also average spacing with special reference to Kanpur district.

Observes that (1) Indo-Genetic Divide and upper Ganga plain was extremely attractive during prto- historic period. The remains of Harappan culture discovered in the above area extend the earlier limits of the culture from Indus plain to this area; (2) with the fluctuations in the drainage system resulting in drying of Saraswati Ghaggar rivers forced the population to move to other areas. The presence of large number of sites/settlements of that period prove this; (3) the smaller size of settlements/sites indicate the size of the village as small; (4) during PGW period the distribution of population is almost in the entire Indo-Gangetic Divide (5) The evidence from Bhagwan Pura, Dadheri, Katpalon, Nagar

and Manda show that PGW had interlocking phase with late Harappn in the region, *i.e.* Haryana and Punjab. On the whole concludes that pattern of Population distribution in the area from ancient times have been more of Quantitative nature than qualitative.— N.K.S.

13. Mehta, R.N. :- *Archaeology and the Bhāgavata.*
Pur., XXXVIII, No. 1, 1996, pp. 33-42.

The author has discussed the date and the subject-matter of *Bhāgavata- Purāṇa*. It seems that he has taken word Archaeology for chronology and has discussed *Sarga, Visarga, Samsthā; Vrtti; Manvantara, Vamśa, Vamśānucarita; Hetu* and *Apāśraya;* and *Māhātmya* under these subheadings. From the study of Archaeology, supported by Geology, it is clear that the creation (*sarga*) is an evolutionary process and *visarga* is also a process of dissolution. Man like creatures are known on this earth for last 40 to 50 Lacs of years. There are several extinct species known to Geology, and Archaeology knows many places where dead towns and relics of human activity are seen. Concludes that the *Bhāgavata –Purāṇa* having 12 *Skandhas*, 335 *Adhyāyas* and 18000 *Ślokas* is ascribed to Śuka, the son of Vyāsa, is a composite work with amendations and the present text has grown by stages. Ascribes a date between 8th and 11th century to its development.--R.S.

14. Misra, R.N. :- *Beginnings of Rock Cut Caves in Ancient Magadha: Some Premises of Interpretation.*
PPB, XVII,1995-96, pp.43-53.

In this article, the author has discussed the origin and the development of *guha* as an ideological concept and has worked out the specific *Ājīvika* ideas related to these caves in ancient Magadha. The symbolism of caves goes back to our Vedas and Upanishads which regard them as sacred spaces. The cave is a part of universal experience throughout the span of our country. It is devoted by many different terms in the languages of both the northern and southern stock, *e.g. Kuṭī, Śālā, Guhā etc.* The entire rock cut tradition goes back to ancient Magadha where the Barabar and Nagarjuni hills near Gaya (Bihar) witnessed the first such man-made, rock cut monuments which were distinct from naturally existing caves were found. An elaborate discovery by our elites is available in this article.--D.D.K.

15. Mouli, N. Chandra :- *An Attempt Towards the Interpretation of Rock Paintings at Kethavaram, Kurnool District, Andhra Pradesh.*

PT, XVIII, 1987-88, pp.72-78.

This paper attempts to study the rock paintings at Kethavaram to understand the possible meaning of the various themes depicted there. The site proper is located about one and a half km. east of the present village where several flat topped limestone hillocks having caves and rock shelters are present. Paintings have been depicted on walls and ceilings. Stone- age artifacts in the form of bricks are noticed. Of the eleven rock shelters ten have rock paintings in a fairly good state of preservation. The subject matter revolves mostly around animals like deer, stag, antelop, hyaena, rabbit and reptiles like lizard and a frog. On one occasion a bird is depicted. Main concentration is on deer species. The animal depiction are mostly drawn in pairs. Handprints and Geometric forms of drawings are also found. The majority of human depiction are shown in groups and are drawn in a crude fashion.—R.S.

16. Pandeya Lalita & Kharakavala, Jivan Singh:- *Bālāthala Utkhanana : Prārambhika Rapaṭa (Preliminary Report of Bālāthala Excavation). (Hindi).*

Śod. Pat., VL, Pt.1, 1994, pp.62-74.

The village Bālāthala is situated six kms. in north from Vallabhanagar tehsil and 1.5 kms. on Vallabhanagar Mavalī road. The mound of excavation is spread over the area of three hectares. This mound is a vast collection of cultural heritage having different soils that tell us that it has remained inhabited by the people of various stages. They are : 1)Copper-stone age; 2)Preliminary historical age; 3)Preliminary medieval age. First and second layer pertain to preliminary medieval age, third to twelfth layer pertain to preliminary historical age, 14th to 22nd layer pertains to copper- stone- age and belongs to the first inhabitants of this village. It has been well proved by the earthen utensils, found during the excavation. The report does not mention any place where the excavation pertaining to historical and medieval age has been carried out. The paper also contains the photographs of the relics found from various sights. All of them pertain to historical age. The collection of the relics belonging to preliminary age is very limited. It is not more than fifty cms. in depth.— I.S.

17. Pandey, J.N. :- *Ayodhyā- An Archaeological Profile.*
Pur., XXXVI, No. 1, 1994, pp.31-34.

In 1969-70 the Department of Ancient Indian History, Culture and Archaeology, B.H.U. Varanasi, conducted small scale excavation at three different localities in Ayodhyā : The Jain Ghat, Lakshman Tekri and Naltila. The first two cuttings Ayodhyā-1 and Ayodhyā-2 revealed a sequence of three cultural periods of which the earlier two were continuous while the last one followed after the desertion of site. In Ayodhyā-3 the deposit of only earlier period was encountered. Evidence of habitation could be had from circa 600 B.C. onwards.

Some scholars think that the ancient site in Faizabad district of Uttar Pradesh on the right bank of the Sarayu (Gangara) river, known as Ayodhyā may not be the Ayodhyā of the *Vālmīki Rāmāyaṇa*. According to M.C. Joshi- (1) Vālmīki's Ayodhyā was 1.5 *yojanas* away from Sarayu and not on its banks as the present Ayodhyā is; (2) in the days of the *Rāmāyaṇa*, the river was flowing in a westerly direction in which it does not flow at present; (3) The Sarayu now joins the Rapti and not the Ganga as mentioned by Vālmīki. The author of this article refutes the arrangements of M.C. Joshi. There is not the slightest mention in the *Rāmāyaṇa* that Ayodhyā was located at the distance of 1.5 *yojanas* from the Sarayu. The Sarayu even today joins the Ganga (and not the Rapti) near Chapra in Bihar. Archaeological excavations at Ayodhyā have shown that it is an ancient site mentioned in the *Rāmāyaṇa* of Vālmīki and not mythical or in different geographical setting.—G.D.G.

18. Pandeya , R.G. :- *Archaeological Exploration.*
PPB, XVI, 1994-95, pp.110-113.

While carrying scientific clearance of the ancient Buddhist site at Satdhara in district Raisen, Bhopal circle of Archaeological survey of India has brought to light a large number of inscription of different types. A large number of railing posts of Sunga period have been found.

In a rock shelter near the Buddhist complex painted Brahmi inscription in Gupta characters has been found. Similarly some inscriptions have been found at Sāñchī, Vidishā, Suhaneya and some other places. Archaeological description of these works are discovered in this title.— D.D.K.

19. Pandeya , R.G. :- *Excavations at Kotra- A Report.*
PPB, XV, Nos. 1-2, 1990-91, pp.1-8.

Prachya Niketan, Bhopal conducted two sessions of excavations in 1988-89 and 1990-91 at Kotra which is a village in Sonakachcha tehsil of district Dewas, Madhya Pradesh. The village has occupied a major portion of the mound standing on the left bank of the river Kali Sindha, a perennial river and tributary of the Chambal. The site lies nearly 3 km. South-west of the small township of Sonakachcha which is on the highway between Bhopal and Indore. The nearest railway station is Dewas. This is on Ujjain–Indore section of the western railway. Geographically this site falls in the core of the Malwa- region. From the antiquities and the nature of the cultural deposit it appears that this site was under occupation right from the beginning of the 18th century B.C. till the historical period that is about 600 B.C. The cultural deposit of this place has been divided into three periods on the basis of cultural assemblage which has been discussed elaborately in this paper.—D.D.K.

20. Pandeya, R.G. :- *Archaeological Excavations at Nadner- A Report.*
PPB, XVI, 1994-95, pp.1-7.

This report on archaeological excavations at Nadner, Distt. Sehore, M.P. is in continuation of the previous report on earlier field-work of Professor C.B. Trivedi. He has attempted to identify this site with Nadinagar mentioned in one of the votive inscriptions found at Sanchi. Nadner is situated at a distance of 100 km. from Bhopal. One has to cross Narmada at Dhana ferryghat. The area is alluvial plain with black cotton soil.

This ancient site was a flourishing town as well as a business mart. Its strategic situation being on the Narmada was quite favourable for transport and trade. A large number of sculptures, pertaining to different pantheons and also architectural remains of temples suggest its affluent economic and social conditions of the place about 1500 B.C. —D.D.K.

21. Pandeya, R.G. :- *Archaeological Notes on Some Interesting Excavated Objects from Gilaulikhera Displayed in Birla Museum.*
PPB, XVII, 1995-96, pp.152-155.

An ancient site at Gilaulikhera on the left bank of river Kuwari, a tributary of Chambal in the district of Morena, Madhya Pradesh was excavated in the year 1981-82 by *Prachya Niketan,* Bhopal . The site was

under occupation for over one millennium beginning from circa 8th century B.C. to circa 8th century A.D. It has yielded many interesting antiquities. Some of these have been displaced in Birla Museum Gallery.

The earliest pottery at this site is Black and Red Ware, its association with, Grey ware and painted Grey Ware is noteworthy. Painted Grey Ware is generally found in the Ganga-Yamuna doab. It appears that this region was frequented, if not occupied by the Painted Grey Ware people. Different types of terracotta balls and animal figures of different colours have been discussed in this paper.—D.D.K.

22. Pandey,R.P.:-*Culture Succession in the Chattisgarh Region, Madhya Pradesh.*
PPB, XVII, 1995-96, pp.98-113.

Chattisgarh in Madhya Pradesh provides history from the prehistoric period upto the medieval period. The present paper is confined to the Stone Age culture in that region. The successive stages of the Paleolithic and Mesolithic stages of culture have been discussed. The great plain of Chattisgarh is formed by the river Mahanadi-and its tributaries in the upper part namely the Seonatha, the Hasdo, and the Jonk. A cultural sequence right from the Lower Paleolithic to Mesolithic has been discovered from this region. The lower and Middle Palaeolithic Culture, the Upper Paleolithic Culture, Mesolithic Culture and Climatic variations and population pressure etc. have been discussed in this article.—D.D.K.

23. Possehl, Gregory L. :- *Indian Archaeology, A Review : Guide to Excavated Sites(1953-54 Through 1984-85).*
PT, XVIII, 1987-88, pp.113-171.

This is an introductory article describing prehistoric sites which has been excavated between 1953 A.D. and 1985 A.D. It depicts summaries of the excavation reports arranged in alphabetical order by site name. This document has collected at one place the information found in the original report regarding 490 sites from Adamgarh cave to Zekhada. One can have an information about the chronology, material found and importance of these prehistoric sites from this Guide.-- R.S.

24. Pradhan, Sadasiba :- *Megalithic Remains in the Upper Mahanadi Valley of Orissa.*

JAIH, XVII, Pts. 1-2, 1987-88, pp.16-22.

The present paper is the outcome of the field survey conducted by the author during March, 1987. The sites of Budhikon and Kurumpadar have been thoroughly surveyed and their survey report is presented. The author maintains that it will not be wrong to presuppose that this part of the upper Mahanandi valley will throw a good deal of light in reconstructing the Megalthic culture of Orissa if further explorations and excavations are conducted. –P.G.

25. Rao, S.R. :- *Some Suggestions for Further Exploration of Ayodhyā.*
Pur., XXXVI, No. 1, 1994, pp.45-50.

Some historians especially those from Jawaharlal Nehru University have tried in vain to argue against Ayodhya being the original capital of Kosala and Rama being associated with Ayodhya. This paper is not concerned with the arguments in favour of or against Rama-Janmabhumi-Babri Masjid issue but seeks to identify Ayodhya of the epic and discusses the approximate date given on archaeological evidences. The author suggests that it is necessary to excavate on a large scale at Ayodhya and associated traditional *Rāmāyaṇa* sites on the banks of the Sarayu and Ganga and also in the river bed to ascertain the extent of the settlements during the Pre-NBP, especially OCP period and thus determine whether the archaeological evidence takes Ayodhya back to the first half of the second millennium B.C. This is not unlikely because of the late OCP at Sringaverpura and the early OCP goes back to early centuries of the second millennium B.C. This does not however suggest even remotely that the present Ayodhya is not the ancient Ayodhya of *Rāmāyaṇa*.-- G.D.G.

26. Roy, Reba : - *Palaeolithic Settlement Patterns of West Bengal.*
JAIH, XVII, Pts. 1-2, 1987-88, pp.67-88.

A brief account of the palaeolithic find/pots from different districts of West Bengal is presented here. Out of the three distinct regions of West Bengal, *viz.* 1) extra peninsular mountainous terrain of Darjeeling Himalayas in the north; 2) peninsular tract comprising a rolling topography in the south east; and 3) deltaic plains in the south east, the second, *i.e.* the undulating rolling upland is important for the study of the palaeolithic settlement of West Bengal. A few Early Palaeolithic sites have been reported from the left bank of the river Subarnarekha. Several sites of middle Palaeolithic period have also been

reported. Thus the paper covers the sites in Purulia, Bankura, Midnapore, South Paraganas and Burdwan districts. Location and Site distribution, classification of sites, dwellings, ethnographical data stratigraphy, environment, tools, mobility and subsistence pattern and size of groups have been discussed in the paper.—P.G.

27. Salahuddin :- *Bio- Stratigraphy of the Central Narmada Valley with Special Reference to Hexaprotodon SPP.*
PT, XVIII, 1987-88, pp.1-20.

The paper takes up a detailed morphological study of *Hexaprotodon Spp* as the marker of Upper and Lower groups in the area. Different measurements on skulls, mandibles, incisors, canines and cheek teeth have been taken to see the similarity and differences between the two species and also individual variation in the species. The variations have been compared with that of Siwalik *Hexaprotodon Sivalensis* which shows a very wide range of individual variation within the species. The river Narmada one of the largest rivers in India originates from Amarkantak (22° 45'N : 77° 45 'E) on the Makiala range in eastern Madhya Pradesh and passes through a lineament between the Vindhyan and Satpura. It passes through various geological formations like cretaceous Deccan Trap. Crystaline Dolometic limestone of Dharwar system, fluvial tract and sandstone and quartzitic rocks of Vindhyan and Satpura and after following for about 1310 km. through Madhya Pradesh and Gujarat, debouches in the gulf of Cambay near Broch. Includes details regarding previous studies. The present paper is a study of fossils collected by the author and some previous researchers housed in Deccan college. The other preliminaries are :- i) genus of the family of Hippopotamidae; and ii) evolution based on varied opinion of Falknor (1868), Andrew(1896), Pearson (1923), Mathew (1929), Colbert (1935) and recent studies such as Coryndon (1978). Also studies available of species both metrically as well as non metrically to observe the differences. Details of observations are included in diagrams, charts and table forms. Concludes that :1) Metrically the skulls show less variation. 2) Non metrical observations regarding height of orbits, space between the orbits, frontal contact of nasal bone etc. reveal that the differences in both are relative. 3)Indices of mandibular symphysis show less degree of variation 4) The Canines in *H. Namadicus* are slightly smaller than those of *H. palaeindicus*. 5) The check teeth measurement (length/width) show no difference. 6) Based on the metrical study the 2nd pair of incisor in

both the species do not show any marked difference as opined by earlier scholars. 7) *H. Namadicus* and *H. Palaeindicus* do not possess any significant morphological characters to ascertain the evolution of the *H. palaeindicus* from *H. Namadicus*. Thus there is no major variation, minor differences are because of individual variations.—N.K.S.

28. Shinde, Vasant :- *Land Use Pattern during Chalcolithic Period in the Tapi Basin.*
PT, XVIII, 1987-88, pp. 54-60.

The paper attempts some preliminary assessment of the economic basis of the early farming communities in the Tapibasin. The data collected includes site location analysis regarding soil that played an important role in the subsistence of the early farming communities. Includes(1) topography of Tapi basin as the area comprises of Dhule and Jalgaon districts of Maharashtra;(2) three Geographical Zones, *i.e.* (a) Northern,(b) Central and (c) Southern;(3) soils of the regions: (i) the deep black cotton soil, (ii) the medium black cotton soil, and (iii) the coarse shallow soil; (4) cultural background of the region as 110 chalcolithic sites have been discovered in this area represent four different cultures: (i) Savalda (c.2000-1800 B.C.)(ii) the late Harappa (c.1800-1600 B.C.), (iii) the Malwa (c. 1600-1400 B.C.) and (iv) the Jorwe (c.1400-1000 B.C.) -the last one originated and flourished here, where as the remaining three cultures were migrated from the adjoining regions. The next facets focused are Tillage potential of the region, ploughing implements, irrigation potentials and techniques, food grains and the type of land requirements, and gazing potentials.

Concludes with the remark that first farming community of the Deccan flourished in the Tapi basin, the most important river valley in the Deccan. It offered favorable and conducive ecological conditions. The excavations carried out at Daimbad (Distt. Ahamedanagar) and Kaothe (Dist. Dhule) have revealed their dependence on domestication. Technologically the chalcolithic community was advanced one as their agricultural implements and ploughing techniques were infact similar to their modern counterpart.--N.K.S.

29. Singh, Birendra Pratap :- *Khairadih- A Chalcolithic Settlement.*
PT, XVIII, 1987-88, pp.28-34.

Describes the Khairadih-site as a small village located in the Ballia district of U.P. with location as (Lat 26° 10 'N. Long. 83° 51' 30"

E). The ancient mound covers an area of 710 mt. from east, west and 510 mt. north south , and rises to a maximum height of 11 mt. above the river bed. The mound is partly occupied by villagers, a *Vaiṣṇava maṭha* and partly under cultivation. The present study is based on five seasons work, *i.e.* 1980-81 to 1983-84 and 85-86 under the joint direction of Prof. K.K. Sinha and the author. The earliest period was represented by a maximum deposit from 2.40 to 0.80 m. In the cuttings located away from the river period I deposit was missing. The surmise included states that the early inhabitants who settled directly over the virgin soil were confined to a small area along with the river bank. The limited area undertaken for digging perhaps is the reason that no exact plan could be ascertained of the post holes or the mud structures. The ceramic types collected from the site are wheel turned and available in fine, medium and coarse varieties. The pottery of period I consists of i) Black and Red ware both plain as well as painted; ii) Black slipped ware, plain as well as painted; iii) Red ware again consisting of slipped and unslipped variety with a limited number of painted samples; and iv) Black ware, distinct from the black slipped ware on account of its core and surface treatment. This is followed further subdivisions and illustrated figures built on the basis of their parts well. The observations include : i) certain shapes in red ware, particularly bowls bear close resemblance with their counterpart in the black slipped ware; ii) the use of copper is attested by the occurrence of a socketed arrow-head; iii) tanged and socketed arrow heads of bone are also available; iv) bones of animals and birds with cut marks made by sharp instruments show that the dwellers were meat eaters; and v) agriculture was known to them as rice husk is found mixed with clay. Tries to compare the present finds with exploration conducted by the author in Rohtas district, Bihar. In conclusion states that even if the area taken under study was limited, the earliest settlements at this site goes back to c. 1100 B.C. as revealed by the combined testimony of Radio Carbon determination and comparative study of cultural assemblage from other excavated and explored sites. States that the c- 140 date of Khairadih is also in an agreement with the chronology suggested for Chalcolithic cultures of the east—N.K.S.

30. Sinha, B.P. :- *Rāma in History and Archaeology.*
Pur., XXXVI, No. 2, 1994, pp.212-240.

The antiquity of the *Rāmāyaṇa* is proved by the reference to Sītā's golden image used by Rāma in his sacrifice in the *Karmapradīpa*

which is an appendix to *Gobhila-sūtra* of the *Sāmaveda*. It is believed to be the work of Kātyāyana who came after Pāṇini, is said to be his disciple and may have lived in the 4th century B.C. Here Rāma is regarded as a man. So taking into account the evidence of the *Mahābhārata*, Pāṇini, *Karmapradīpa* and Buddhist Jātakas it is clear that the *Rāmāyaṇa* of Vālmīki was composed not later than 5th- 4th century B.C. and belief in deification of Rāma is as old as 3rd–2nd century B.C.

The archaeological excavations do not even confirm the history of Ayodhyā in the Post N.B.P. or post Mauryan period. The Śunga Kuśāṇa and the Gupta stratas have been rather poor, but epigraphy, coins and literature speak of flourishing Ayodhyā in these and earlier periods. Sculptural representations of *Rāmāyaṇa* scenes in temples have been found in different parts of India from the 3rd century onwards. The depiction of redemptions of Ahalyā by Rāma is vividly depicted in the Gupta temple at Deogaḍha dated in the 5th century A.D. From Nachāra Khedā in Haryana a number of terracotta panels were discovered . These depict scenes from the *Rāmāyaṇa* and belong to the 5th –6th century A.D. Rāma's image for worship is proved by the canon on iconometry of Rāma in Varāhamihira's *Bṛhatsamhitā*, dated in the 6th century A.D. So Rāma's cult was well established from 2nd century B.C. to 12th century A.D. throughout India. Numerous *Rāmāyaṇa* scenes on Angkorwat in Cambodia are testimony to the spread of *Rāmāyaṇa*'s fame in the South East Asia.—G.D.G.

31.Shukla, K.S. :- *A Pre-Harappan Seal from Indira Nagar, Mound(Kanpur).*

PPB, XIV, Nos. 1-2, 1988-90, pp.23-26.

The present seal is a rare find in the mid gangetic region, which belongs to the groups of terracotta seals and sealings of the pre-Harappan origin, bearing symbols in all the four compartments on the obverse of the seal. The Indira Nagar mound, the site of the seal, lies half way between Kanpur and Bithur. The discovery of the present seal and the pre-Harappan pottery at Bangarmau call for a fresh evaluation of the whole problem of dispersal, diffusion and degeneration of pre- Harappan culture towards the east from the west or vice versa. The author is of the view that the pre-Harappanas of this region had achieved their full efflorescence in Punjab, Sindh, Rajasthan and Gujarat in the later half of 3rd millennium. B.C.--P.G.

32. Sircar, D.C. :- *Chandchaura Stone Inscription, Saṃvat 1552 and Śaka 1417.*

JAIH, XVII, Pts. 1-2, 1987-88, pp.102.

It is a record of repairs done to the Viṣṇupada Temple and to the Shrines of Mādhava, Nṛsimha and Jayanātha by Candabharat and assisted by Janārdanabhāratī- both disciples of Nṛsimhabhāratī, on behalf of their preceptor in V.S. 1552 & Śaka 1417 on *Jyeṣṭha Śudi1*, Sunday. The name Chandchaura may be associated with the ascetic Chandabhāratī. -- P.G.

33.Venkata Subbaih, P.C. :-*Protohistoric Investigations in the Central Pennar Basin Cuddapah District, Andhra Pradesh.*

PT, XVIII, 1987-88, pp. 79-84.

This is a summary of the author's doctoral dissertation on the topic. States that this work has brought to light many Neolithic, Iron Age Megalithic and Early Historical sites. The list of these sites is appended at the end that include 1-32(32) sites of Neolithic Age; 33-54(22) Megalithic sites and 55-83 (29) Early Historic sites in Cuddapah district. Provides archaeological data of Cuddapah district as : forms the central part of the Pannar basin in the Rayalaseema region of Andhra Pradesh and lies between 13° 43' and 15° 14' North Lat° and between 77° 55' and 79° 29' East long.; has an extent of 15000 km. and is bounded by the districts of Kurnool, Chittoor, Anantapur and Nellore on north, south, west and east respectively. The district falls into three natural divisions namely : (a) Western plains of black soil belt comprising the taluks of Jammalamadugu, Pulivendla, Proddatur, Cuddapah and Kamalapuram; (b) a well defined valley in the eastern part of the district covering the taluks of Badvel, Sidhout and Rajampet; and (c) the southern plateau covering Rayachoti taluk. Geologically, it is so stated that area is occupied by rock formations belonging to the Archaean, Cuddapah and Kurnool systems consisting of schists, granites, dolerites, shales, quartzites, dolomites and limestones; and it is drained by the river Pennar and its tributaries with vegetation of the dry deciduous and tropical thorn types and the climate is semi-arid about 680 mm. per annum rainfall. To clarify the description map of Cuddapah district showing protohistoric and early historic sites have been attached. The collections of trial excavations are described followed by illustrations.

Concludes that with a view to obtain analogies and parallels that may provide insights into the life ways of Neolithic culture of the area, especially in respect of ecological adaptations and the reconstruction of settlements- subsistence patterns, ethnographic investigations have been initiated among the local Kuruba community. States in short that despite modern influences and acculturation, the Kuruba mode of life still represents a good example of human adaptations in semi-arid environmental setting and as such supplies a good parallel to Neolithic culture of the region. Promises further intensive surveys, which are expected to bring forth additional data bearing upon the proto historic phase in this part of South India.—N.K.S.

34.Vishwakarma, I.S. :- *An Enquiry into the Archaeology of Rāmāyaṇa.*

Pur., XXXVI, No. 1, 1994, pp. 51-60.

The Indian tradition has a deep rooted belief that Ayodhya, situated in the Faizabad district of Uttar Pradesh, is the original Ayodhyā described in the *Rāmāyaṇa* epic. But in the modern times the historians of India have doubts about the location, identification and antiquity about Ayodhyā. In fact, these doubts are the result of the so-called modern scientific research on Indian history and culture, which totally ignored the Indian tradition branding it a myth.

Cunningham and Rhys Davids established that Ayodhyā and Sāketa were two separate places. This was based on their interpretation of the literary materials. B.C. Law also believed that during the time of Buddha Ayodhyā was less important. On the other hand the Indian tradition and literature believe that Ayodhyā and Sāketa were the name of the same city or place.—G.D.G.

35.Vyas, Narayan :- *Recent Explorations –I : Bharhut –Stūpa.*

PPB, XVII, 1995-96, p.156.

Bharhut stūpa group is situated near Devur village in the Madighat area at a distance of about 60 km. from Rewa Distt. Through its extant archeological remains the architectural style has come to light. The height of the stūpas is approximately 15 to 20 ft. Four different category can be seen. The first category of brick stūpas, second of brick and stone , third of stone and fourth of stone and clay. The first three types have one *Pradakshiṇā Patha* or two. The centre of the dome a small cell was made to store the relics of Buddhist monks in clay pot.

Some black polished wares, ancient pottery, two copper coins of the 2nd century B.C. have been found. Remains of *Vihāras* or *Sanghārāmas* have also been brought to light near the stūpas.—D.D.K.

36. Vyas, Narayan :- *Satadhārā ke Bauddha Purāvaśeṣa (Archaeological Bauddh Remains of Satadhārā). (Hindi).*

PPB, XVI, 1994-95, pp.126-128.

At a distance of 8 miles South- east of Slamatpura Railway Station there is a place named Satadhārā (Distt. Rayasan). The river Halali flows near it. Satadhārā was an important place like Sāñchī. During the last century General Cunningham published information about some ancient Stūpas found at this place. The archaeological survey of India tried to renovate some of these. During the process found some inscriptions written during the Śunga period which inform about the names of donors who contributed for the renovation of these Stūpas. --D.D.K.

37. Walimbe, S.R. :- *Human Skeletal Remains from Megalithic Vidarbha.*

PT, XVIII, No. 18, 1987-88, pp.61-71.

The object of this paper is to examine the recently recovered human Skeletal material from three megalithic sites of Vidarbha region – those are- Borgaon, Khairwada and Raipur (Fig. I). Of these, the megaliths of Raipur were excavated by Deccan College Research Institute, Pune during the year 1984-85 and 1987-88. The excavations at Borgaon and Khairwada were undertaken by Deccan college in collaboration with the Maharashtra State Department of Archaeology and Museum, Bombay, in 1980-81 and 1981-82. Describe the locations of Borgaon situated on the bank of perennial river Dham and; Raipur is situated 18 km. west of Nagpur on the left bank of river Wurma, a tributary of Wardha which in its turn, belongs to Godavari system. Location map is given on p. 62 with sites's locations. In methodology it is pointed out that preservation is very poor in all the three skeletal series and no bone is complete. Sex determination is impossible and age determination is possible only vaguely since it is based on the size and appearance of bones. It is followed by site-vise description and analysis of skeletal inventory. Some of the Megalithic sites in this region especially Mahurjhari have yielded ample human skeletal data.—N.K.S.

II - ARTS AND CRAFTS

38. Agnihotri, P.D. :- *Contribution of King Bhoja to the Art and Science of Iconography.*
PPB, XVI, 1994-95, pp. 18-43.

The texts of iconography had originated in a very early stage in our history. The anthropomorphic description of gods are found in Vedic Samhitās. Image worship was not in vogue during Vedic period and the texts of iconography originated in the 4th century B.C. Patañjali used the worship as *archās* while the ordinary images of animals were called *Pratikṛtis*. The *Mahābhāṣya* censures the Maurya kings for making, casting and selling of *archās* as state industry.

The most important text on architecture and iconography is *Samarāngaṇa Sūtradhāra* of king Bhoja of Dhara for building different types of activities, *i.e.* temples, roads *etc.*—D.D.K.

39. Agarwal, Neelima :- *Chittauragarh ke Kīrtistambha kā Devī Khaṇḍa(Devī Khaṇḍa of Kīrti-stambha of Chittauragarh).(Hindi).*
PPB, XVI, 1994-95, pp. 146-153.

Potentate Rāṇā Kumbhā is well known for his deep erudition and critical acumen. He ruled over Mewar from 1433 to 1468 A.D. and took ineffable interest in cultural renaissance during his regime. He wrote a large number of books on different subjects and constructed many beautiful temples. During 1448-58 he raised a monumental structure, *viz.* a pyramid having nine parts, and the main pillar is in the middle having several corridors. Different types of stairs have been raised to reach the upper stories. Images of gods are made on the basis of *Aparājitaprchhā* and *Rūpamaṇḍana*- the famous texts of architecture. Personification and images of (*kāla*, *prabhāta*, *prātaḥ*, *madhyāhṇa*, *aparāhna*, *sandhyā*, different *nakṣatras* and) seasons is a new contribution to Indian Art.—D.D.K.

40. Agarwal , P.K. :- *A Note on the Obscure Deity- Name Kūṣmāṇḍarājaputra.*
PPB, XVI, 1994-95, pp. 81-86.

Some Gṛhyasūtras name Gaṇeśa with one obscure deity- name *Kūsmāṇḍarājaputra* in the list of four Vināyakas. The four names as they are given in the *Mānava Gṛhyasūtra* describing the propitiatory

rites for the *Vināyaka* team of gods are *Sālakaṭankaṭa, Kūṣmāṇḍarājaputra, Usmita* and *Devayajana*. However, the *Baijavāpa Gṛhyasūtra* has to mention *Mita* and *Sammita* in place of the last two names of the above ritual book. The *Vināyaka* group was primarily a class of evil spirits or malevolent seizers causing obstacles, misfortune and diseases in the life of men possessed by them. And the further development is discussed in this article.—D.D.K.

41. Bajpai, K.D. :- *A New Stone Image of Bāhubalī from Lakhnādon.*

PPB, XIV, Nos. 1-2, 1988-90, pp. 1-4.

The author has very ably emphasized the recent discovery of a new stone sculpture from Lakhnādon in the Seoni district of Madhya Pradesh. Many interesting features of this image of Bāhubalī brought to light by him show the sculptural value of the figure, *i.e. Khadgāsana,* Aṣṭa Pratīhārī, two sisters- Brahmī and Sundarī in the act of gently removing the Mādhavī creeper from the body of Bāhubalī and two Tīrthankaras *etc*. The sight was considerably important during the early medieval period, when a good number of pilgrims visited the site and made a halt there during their long tiring journey. The image has been assigned to c.-1000 A.D.—P.G.

42. Bhattacharya, D.C. :- *The Viśvarūpa of Śiva and the Parel Sculpture.*

PPB, XV, Nos. 1-2, 1990-91, pp. 9-28.

The doyen author establishes the fact that the Parel Sculpture represents a rare example of the Viśvarūpa of Śiva, as per the iconographic details given in the Purāṇas. He has intelligently selected the vocabulary in terms of various other conceptual analogies to śiva. Various forms of Śiva has been enunciated in this title. The Purānas divide Śaivism into three categories : *Tantric, Vedic* and *Mixed*. In the medieval period, there existed four important scholars of Śaivism, *viz.* 1. *Śiva-Siddhānta* School; 2. *Kālānana;* 3. *Pāśupata*; and 4. *Kāpālika*. The Parel sculpture represents the rare example of the *Viśvarūpa* of Śiva in the line of the description given in the *Brāhmaṇḍa* and other Purāṇas. The Parel sculpture with seven forms of Śiva is a unique figure. The matter has been discussed in detail. – D.D.K.

43.Bhowmik, Anasuya :- *Green Plantation in Ancient Indian*

Architecture.

Anvi, XV,1994-95, pp.76-78.

In the architectural chapters available in the Purāṇas wood has a prominent place. There are separate chapters on it, as we fined in *Matsya* and *Viṣṇudhamrottara*. The 59th chapter of *Matsya* deals with "*Pādapapratiṣṭhā*" which shows that in that period trees were treated as living beings and proper care was taken for them. The 25th chapter of the above Purāṇa indicated useful plants for construction of the house. It recommended tree like *Asana, Madhuka, Sarja etc.* The *Agni Purāṇa* describes authentically about the plantation around the house. For a house *Plakṣa* is regarded auspicious if planted towards the north, banyans to the east, *udumbara* to the south and *aśvattha* towards the west. Water is useful for flowers and fruits *etc.* and cultivation of plants. Laying out of modern gardens, parks *etc.* have been discussed in this article.—D.D.K.

44. C. Krishna :- *Iconographical Notes- Hanuman and Candrasālā.*

PPB, XVI, 1994-95, pp. 107-109.

This is a description of the image of *Hanumān* and of *Candrasālā* discovered from Shahdol Antra Distt. (M.P.) displaced in the park of Birla Museum, Bhopal. The first is a standing image depicting Alidha posture. The deity is wearing a *Karaṇḍa Mukuṭa* ornamented with semi circular arch and bearing floral motifs. The ears are long and intact wearing *karṇa kuṇḍalas*. *Candraśālā* is another architectural member which is an important motif of Kalchuri art of Chhattisgarh region. It is made on semi circular white sand stone slab. Photographs of plates of these two articles are printed on page no. 195 to 196.—D.D.K.

45. Choudhury, R.D. :-*Ambari- An Important Workshop of Mediaeval Art.*

JAIH, XVII, Pts. 1-2, 1987-88, pp. 199-203.

Ambari in the heart of the city of Guwahati has presented a good number of sculptures to the art historians of the country. The icons are in the Assam State Museum except a Śivalingam and a figure of Nandī which are in the Anthropology Dept. of G.U. The paper contains an examination of the stone sculptures found at Ambari.—P.G.

46. Das, D.R. :- *Western Studies on the History of Orissan Temple*

Architecture.
JAIH, XIX, Pts. 1-2, 1989-90, pp. 83-92.

The study of Orissan temples began when A. Stirling published "An Account, Geographical, Statistical and Historical of Orissa Proper, or Cuttack" in 1825 in the *Asiatik Researches*. In 1838, Lt. Kittoe's Journal of the Tour conducted during 1836-38 was published in JASB. W.W. Hunter's *History of Orissa*, published in 1872 takes little notes of the architecture of Orissa temples. James Fergusson, in 1876, exhibited considerable rise in the level of knowledge about the temple architecture of Orissa by bringing out his *History of Indian and Eastern Architecture* in two volumes. Fergusson restricted himself to the study of some important monuments of Bhubaneshwar for illustrating the stylistic pattern of Orissan temple architecture. His observations needed to be verified by the knowledge of monuments of a wider area. The researches of more than a century were climaxed by T.F. Donaldson's *Hindu Temple Art of Orrisa* in three bulky volumes. After Beglar, Donaldson is the only non-Indian to undertake extensive survey of Orissan temples.

On the whole Donaldson's monumental work while contributing a lot to our knowledge leaves much to be desired.—P.G.

47. Ghosh, Ranjan K. :- *The Logic of our Talk About the Artist's Intention.*
IPQP, XIV, No. 3, 1987, pp. 287-300.
See Under Sec. XII (B).

48.Gurumurthi, A. :- *Mahāmṛtyuñjaya in Art.*
PT, XVIII, 1987-88, pp. 102-105.

States that *Mrtyuñjaya* means 'Conquering death'; *Mrtyuñjaya* is an epithet of Śiva and the name of sixth among *Ekādaśa* Rudras. Rudra was produced from the crown of Brahma or Vishnu and was divided into eleven minor forms. *Mahāmṛtyuñjaya* mantra of Rudra *Tryambaka* has power over life and death. In *Śiva* and *Brahma* Purānas *Mahāmrtyuñjaya* mantra is described as a highly potential mantra. Relates from Purāṇas and other literary works explains powers of Śiva and *Mahāmṛtyuñjaya* mantra.

The description of the form of *Mahāmṛtyñjaya* from *Śivapurāṇa* and *Rūpamaṇḍana* is included. But *Mahāmṛtyuñjaya* as described in *Śivapurāṇa* is noticed in painting on the architrave of the Pāpanāśeśvara temple within the *mukhamaṇḍapa* of the famous Vīrabhadraswāmi

temple at Lepākshi in Anantapur district, Andhra Pradesh. A Painting illustrating the same God, defaced to a large extent, is found on the ceiling of the southern wing of the pillared corridor running outside and abutting the *mukhamaṇḍapa* of the same temple. The third example is noticed on one of the pillars of the interior part of the southern entrance *maṇḍapa* of the *Sangameśvara* temple at Animala. This paper also includes discussion on the sculptured images of the *Mahāmṛtyuñjaya* carved on the pillars of the same temple. These have been termed as unique examples of the aspects of Lord Śiva and not found elsewhere. The antiquity of these examples is traced to the Vijayanagar times 15-16th C. A.D. depict Vijaynagar style architecture. Concludes that the three examples belong to the same school of art and sculpture influenced by common tradition.—N.K.S.

49. Handa, Devendra :- *A Kshemankarī Image from Sondh(Haryana).* PPB, XVII, 1995-96, pp. 123-125.

Sondh is now a small village in Faridabad district, Haryana. In ancient times it must have remained a very important town as is indicated by its mound which is spread over 30 acres of land. It yields painted grey wares, plain, painted and stamped wares, stone sculptures, terracottas and coins. A red sandstone male head, a sthānaka Viṣṇu, a fragmentary buff sandstone female attendant etc. all belonging to the Gupta period. Medieval sculptures, too, have been found from Sondh. One of these is described and discussed in this paper. This sand stone figure represents a female deity seated in *lalitāsana* on a lotus seat having two lions near her. The figure was wrongly identified with *Mahiṣāsuramardinī* by Punia but the author refuted the view and declared it *Kshemankarī* image, because, under the *padmapīṭha* seat of the Goddess two lions are sitting back to back.—D.D.K.

50. Khanna , Vandana :- *Rasikapriyā kī Sacitra Tithiyukta Pāṇḍulipi ke Citron kā Vivecanātmaka Adhyayana (Analytical Study of the Pictures of the Dated Manuscript of Rasikapriyā).(Hindi).*

Śod. Pat., VIL, Pt. 1, 1994, pp. 32-39.

Keśavadas composed *Rasikapriyā* on the insistence of Raja Indrajit. The poet is believed to have composed this book with a mercinary purpose. There has been a tradition of short paintings pertaining to *Rasikapriyā* not only in Rajasthani style but also in various

Indian miniature styles. The first among the pictures of the manuscript shows the poet praying to Gaṇapati. The second picture consists of various colours depicting sky, the bird, the branches of the tree. This picture portrays Rādhā and Kṛṣṇa the hero and the heroine of *Rasikapriyā*. Such pictures were also got painted by Akbara like those pertaining to *Rāmāyaṇa* and *Mahābhārata*. It shows that during his own life-time the pictures pertaining to *Rasikapriyā* were painted in Mughal style. In fact, *Rasikapriyā* is a symbolic poem of art and beauty which has inspired the painters of the various styles in expressing the trans-devotion and nearness to nature. –I.S.

51. Lokesh Chandra :- *The Structure of the Garbhadhātu Maṇḍala.*
PPB, XIV, Nos. 1-2, 1988-90, pp. 5-16.

The two cosmograms or maṇḍals, *Garbhadhātu* and *Vajradhātu* coordinated the esoteric of ancient Indian Universities of Nalanda and Kanchi. They have become an integral part of the Japanese culture. The paper deals with the structure of the first *maṇḍala* in detail with diagram. The basic text of this *maṇḍala* is *Mahāvairocanasūtra*. The twelve quarters of the *maṇḍala* are explained in terms of philosophical categories. The *maṇḍala* is dominated by three large-sized images of *Mahāvairocana*, *Avalokiteśvara* and *Vajradhara*. These figures are its essential core, the Mahabodhisattva Samantabhadra requests Vajradhara and the emancipation of deities commences with Mahāvairocana.—P.G.

52. M. Krishana Kumari :- *An Approach to the Erotic Sculpture of the Ramappa Temple.*
JAIH, XVII, Pts. 1-2, 1987-88, pp. 204-211.

The present study is made on the erotic sculpture of a Kākatīya temple of 13th century in Andhra region. The Rudreśvara temple, popularly known as Ramappa temple, was built by Recarla Tudra, a general in the service of the Kākatīya king Gaṇapati Deva. The idea behind erotic motif of *Śālabhañjikā* is to establish the relationship between the woman and the tree which could fertilize each other. The life size bracket- figure of a nude *nāginī* is a good piece of decorative art and is of much significance. In Indian art the serpent is a symbol of life, energy and the important function of the *nāgas* being that of door-guardian. Snakes contribute to the fertility of the soil, the mankind and the health of the cattle. Some other erotic sculptures are also described.—P.G.

53. Malla, Bansilal :- *Sculptural Art in Payar Temple.*
PT, XVIII, 1987-88, pp. 106-108.

Payar located about 10 km. South-east of Avanti in Anantanaga district in Kashmir is said to be shorter form of ancient Pārvatīpura which is however denied on logical ground. The site being studied is a very simple old small size, temple belonging to the 11th century A.D. The temple is dedicated to Śiva as it enshrines a Linga. In all five figures available in various parts of the temple have been put under focus, *i.e.* 1) Linga in the temple; 2) image of Bhairava; 3) image of Lakulīśa; 4) figure of Naṭarāja; and 5) images of Maheśvara. Artistically, it has been pointed out, that in these sculptures, the energy of each god is shown concentrated near the central power of the body and from there the power is defused in different parts. In the figure of Naṭarāja, it is stated that, one finds rhythmic movements, a compromise of balance and cadence, the Bhairva is shown in *alidhāsana*, Lakulīśa is shown cross-legged posture and shown explaining something to the disciples nearby; Naṭarāja and Bhairava are depicted in action; and Lakulīśa and Maheśwara are presented in repose. Feels that all these images received inspiration from Ellora and Elephanta. Refers to the terrific form of Śiva (fig. 2) carved in Grey lime- stone that was enshrined within a shallow horse shoe-shaped niche; the lone witness of this terrific form. Bhairava is a female who appears to have become alarmingly terrorised. Concludes that Payar shows similarity to Rashtrakuta sculpture and reasons out that Kashmiri rulers at a certain stages befriended the Rashtrakuta rulers in their march against the king of Kanauj.—N.K.S.

54.Mishra, Veena :- *Sāsa-Bahū Kā Deharā (Gwalior) : Eka Navīna Vyākhyā (A New Interpretation of Sāsa-Bahū Kā Dehrā). (Hindi).*
PPB, XVI, 1994-95, pp. 138-145.

Situated on a small hill of fort at Gwalior, a temple famous as *Sāsa- Bahū* enthrals to charm by their beautiful images and a fine specimen of architecture. Different types of musical instruments and different poses of dance are fascinating. The temple also exhibits a unique and consummate art. In the year 1864-65 the illustrated elite Cunningham interpreted '*sāsa bahū kā deharā*' as a temple of *Sahasrabāhū* but this claim was refuted by Fleet for want of any proof. Dr. Ramanath Misra traced the real story of this temple which was erected by Kacchapachata kings in 1099 A.D. The author establishes

that this is the only temple of Aniruddha and second temple of *Pāñcarātra* sect after the Laxman temple of Khajuraho.—D.D.K.

55. Misra, B.N. :- *My Experiments in Museum Display.*
PPB, XV, Nos. 1-2, 1990-91, pp. 51-60.

The museum movement in India gained momentum from late 18th century A.D. onwards. Hundreds of museums, art galleries and society museums were established. Security of art- objects was the main criteria in those days. Therefore, portable exhibits were kept in heavy and cumbersome wall and table showcases generally made of Burma teak- wood which could not be easily removed. The learned author discusses in the present paper, the problems relating to the display of antiquity in some of the museums and shows how he tried to solve those problems, adopted new lines of art- display and set model examples for other museums. The author is an eminent museologist who has worked in different museums of India and got experience by visiting different museums in Europe and other countries. He has given his views for organisation and maintenance of museums at the end of this title which shall prove to be a good guide for his colleagues and persons working in museums. –D.D.K.

56. Nagarch, B.L. :- *Sculptural Wealth of Modāsā.*
PPB, XV, Nos. 1-2, 1990-91, pp. 43-50.

Modāsā is an ancient town located in the Sābarkaṇṭhā district of Gujarat on the Vadodara-Udaipura highway. It is situated on the river Majham, 78 kms. north of Ahmedabad. It had a number of ancient temples dating back from 8th century to 11th century A.D. It was a fortified place. The temples stood on the banks of river Majham and Meshvo near Modāsā. Most of these temples were dedicated to Śiva. Some of the temples were destroyed by Alāuddin Khiljī in 1297 A.D. Some of the ruins of these temples have been shifted to the Archaeological Museum, Arts college, Modāsā by the authorities of the college. The present paper deals with the sculptural and architectural wealth of the ruined ancient temples in and around Modāsā. Different types of sculptures discussed in this paper are Śaiva, Śakti, Vaiṣṇava, Saura, Brahmā, Jaina and some minor deities. In addition to sculptures, the museum has a good collection of coins of different varieties.—D.D.K.

57.Navangul, Vaijayanti :- *Impression on the Architectural Activities from the Lingapurāṇa.*
Pur., XXXVII, No. 2, 1995, pp. 171-175.

Matsya, Garuḍa Bhaviṣya and *Agni* Purāṇas devote some chapters to *Vastu Vidyā* and Image worship. *Matsya* recounts twenty types of temples like *Meru, Mandara, Kailāśa, Sarvatobhadra, Kumbha* and so on. *Matsya, Garuḍa* and *Agni* Purāṇas provide technical names to the different parts of temple, *i.e. pragriva, bhitti, amalakasāra, śikhara, gopura etc.* which are retained in the current architectural field.

Looking through the *Linga* chap. 77 which advocates phallic worship by making Śiva's shrines either in any style, adds outstanding contribution to the stylistic paraphernalia. It virtually emphasises on three styles namely, *Nāgara, Drāviḍa* and *Vesara. Nāgara śikharas* are rectangular and the temples are devoid of *adhiṣṭhana*. The *Drāviḍa* pattern is found in South India. The temple has a *kalaśa* and not *amalaka* and dome like shape. In the *Drāviḍa* temple the body is square while its dome shape is six or eight sided. Coming to the *Vesara* style, in plan it is *Drāvida* while in shape it imitates *Nāgara. Vesara* means a mule. In this type preference is given to the circular cupola, octagonal dome- shape of the *Drāvida* type.—G.D.G.

58. Pande, Anupa :- *Abhinavagupta's Philosophy of Art.*
PPB, XVI, 1994-95,pp. 93-96.

Abhinavagupta belongs to the non-dualistic stream of the Kashmir Śaivism Āgamas. The founder of this system is supposed to have been Vasugupta, who belonged to the eighth century and is supposed to have been directed in a dream to discover the Śaiva-sūtras engraved on a rock. A number of philosophers between the 8th and the 11th centuries developed the system of thought which reached its culmination in the writings of Abhinavagupta. On account of its different aspects, this system has been called the system of *Trika, Paratyabhijña* or *Spanda*. –D.D.K.

59. Pande, Anupa :- *A Note on Piṇḍibandha- An Ancient Dance Form.*
PT, XVIII, 1987-88, pp. 89-92.

This paper has discussed the nature of *Piṇḍibandha* mentioned as the third form of classical Indian dance in the *Nātyaśāstra* of Bharata. The former two are the *Tāṇḍava* and *Lāsya. Piṇḍibandha* means formation of *Piṇḍis*, which are said to represent well marked emblems,

i.e. weapons, vehicles, flags *etc.* of the various gods. It also accompanied with the representation of cosmic dimensions of space and time. The emblems served to symbolize the deities, and cosmic space and time imparted a befitting context to them. Four styles of rendering the *Piṇḍibandha* dance have been described in the *Nāṭyasāstra*, *viz. Piṇḍi, Sṛnkhalika*, *Laṭabandha*, and *Bhedyaka*. The author has discussed the explanations of Abhinavagupta depicted in *Abhinavabhāratī* and *Śāradātanaya* regarding the nature of all these styles of *Piṇḍibandha* --R.S.

60. Pande, Anupa. :- *Historical Evaluation of Gāna.*
PPB, XIV, Nos. 1-2, 1988-90, pp. 33-40.

The present article traces the historical evolution of *Gāna* which finally led to the *Rāga & Rāgini* system of the later times. It made an impact on art and formed a unique feature of Indian culture. The author has utilized the *Abhinavabhāratī* of Abhinavagupta and the *Nāṭyaśāstra* of Bharata in tracing the conventions and innovations in Indian Music. The history of Indian Music reflects fully the dialectic in the history of art-continuing conflict and resolution between convention and invention, tradition and creation. Out of *Sāman* arose Gāndharva (elaborate and complex classical music of Bharata's time) and from Gāndharva arose *Gāna*(song)or *rāga-rāgini* system.—P.G.

61. Pant, G.N. :- *Cave Paintings of India.*
PPB, XVI, 1994-95, pp. 44-50.

This article is a study of epoch making ancient painting centres of India and impact of Ajanta artist in and abroad. Such places include Mahabalipuram, Orissa, China, Bamiyan, Tibet *etc.* The archaeological researches have amply reported the story of the origin of cave paintings in India. Indian literature is replete with references to the existence of wall–paintings in royal places, houses of noblemen and places of worship. *Rāmāyaṇa* and *Mahābhārata* invariably speak of royal apartments as decorated with mural paintings. Ajanta and Ellora- are the mirrors of the contemporary life in courts, palaces, towns, villages and of persons of different walks of life.—D.D.K.

62. Rajendran, C. :- *Music and Musical Instruments in Nāṭyaśāstra..*
VUOJ, XXXVII, Pts. 1-2, 1994, pp. 111-116.

The production in music is the union of song, instrument and action. Bharata envisages a production which is characterized by song, instrument, word and action flowing in an unbroken sequence like a fire wheel. Music is a bed, wherein the production of play rests. Drama can not be beautiful without music. Theatre music manifests of four levels. First of all the preliminary rituals consist of the placement and tuning of the musical instruments to set the tune of the play, secondly instruments have to be played throughout the play. The *dhruvā* song is to be rendered on specific occasion and finally musical *svaras* are to be assigned to various *rasas*. Instrumental music is as important as vocal music. Bharata refers to four varieties of instruments : *Ghana*, *avanaddha*, *suṣira* and *tata* (stringed).Utility and functioning of these instruments have been related in this paper.—D.D.K.

63. Rao, M. :- *A Study of Mauryan and Śunga Sculptures at Sanchi.*
PPB, XV, No. 1-2, 1990-91, pp. 29-42.

The colossal literature on the Mauryan and Śunga sculptures of Sanchi written by several eminent scholars is available in the market but the present article aims at an on the spot verification of the details and handles the subject in a brief but systematic manner for the first time.

The Mauryan sculptures are :- Aśokan pillar with capital, Umbrella of the stūpa, Bowl on stand, Alms Bowl and Elephant from Temple 40. In the Sanchi Museum there are a number of miniature pillars, pilasters and umbrellas of the same time. They exhibit three common features- (i) hard buff grey sandstone from chunar; (ii) sharp and accurate modeling; and (iii) polished glossy surface. They represent royal art. During the Śunga period the sculptures mainly decorate the railings of the stūpas. These sculptures depict *Jātaka* legends, Buddha's life-scenes, plants, trees, birds, animals fabulous creatures, human figures, building architecture *etc.* and thus, representing the people's or folk art. The relic caskets and boxes discovered from three main stūpas form a class by themselves and these have been discussed elaborately in this article.—D.D.K.

64.Rao, M. :- *Iconographic Notes : Kubera.*
PPB, XIV, Nos. 1-2, 1988-90, p. 41.

The sculpture represents a standing dwarfish figure of Kúbera. The grotesque figure shows him as pot-bellied with deep navel and holding a cucumber-shaped large ornamental purse with left hand. The

body and other features bear an impact of the Gupta idiom and suggest atleast c.-9th century A.D. as its probable date. The figure shows an elaborately carved conical crown, *kuṇḍals*, gracefully beaded double necklace and beaded bangles.—PG.

65.Rao, M. :- *Iconographic Notes : Hanuman.*
PPB, XIV, Nos. 1-2, 1988-90, p. 42.

The sculpture represents a rare figure of Hanuman in a flying posture, exhibiting *chapetana mudrā* with upraised right hand and *tarjanī mudrā* with upraised first fingure of left hand placed against chest. The determination of the God for punishing the offenders is equally expressed through his round bulging eyes, roaring mouth and thick tail encircling the lotus halo at his back. He puts on an ornamental crown, bangles; necklace, *yajñopavīta*, *mekhalā* and a *vanamālā*.—P.G.

66. Rao, M. :- *Iconographic Notes : Batuk Bhairava.*
PPB, XIV, Nos. 1-2, 1988-90, pp.43-44.

A pink–brown sandstone *dviratha* sculpture representing Batuka Bhairava has recently been acquired for Birla museum. The principal figure is in high relief whereas the two *gaṇas* and the dog of the lower part of and the flying Vidyādharas of the upper part of the stele are in low relief. The God wears an unfinished garland of seventeen skulls which are placed mostly upside down and looking fierce.—P.G.

67. Rao, Manjushree :- *Iconographical Notes – Inscribed Image of Nandi* and the *Vishnu.*
PPB, XVII, 1995-96, pp. 149-151.

The Birla Museum at Bhopal has large number of world famous sculptures highlighting India's cultural heritage. These images from far-flung villages of Madhya Predesh represent glorious epoch of the history of Indian art and architecture ranging from the post Gupta age to medieval period. The present note describes an inscribed image of Nandi, which is in white sand stone measuring 57x 21x43.5 cm. and was collected from a place known as Bateśvara in district Murena, Madhya Pradesh. The valley is studded with ruins of Śiva and Viṣṇu temples mostly small shrines. The largest temple is called Bhūteśvera Mahādeva. The inscription written in *Devanāgārī* script dated *samvat* 1219(=1162 A.D.). *Sampadāsthānaka* posture of Viṣṇu on a small lotus *Pīṭha* is another important figure described in these notes. –D.D.K.

68. Roy, Anamika :- *The Early Vengi Art : Some Religious Implications.*

PPB, XVII, 1995-96, pp. 134-140.

The art of Vengi of the C. 3rd A.D. has always been perplexing and intriguing. The problem is the relevance of the amorous couple, wine drinking scenes and the Buddha surrounded by the diaphanous women. In this period it suddenly appears completely fizzling out the religious aroma created by the preceding period, where we come across only the *Jātaka* scenes and the worship of the Buddha and his symbols. The depiction of the *Ādi Buddha*, *Bodhisattvas*, *Dhyānī* Buddha and *Tārā* signify the gradual development of the Buddhist pantheon. The problem has been resolved by the author as she declared after contemplating deeply that it is only a fancy of the sculptor or an insight of the rich and glorious life of the period.—D.D.K.

69. Roy, Tirthankar :- *A Concept of Indian Music.*

JICPR, XI, No. 2, 1994, pp. 69-76.

A notion of the basic ingredient of Indian music, the *rāga* has been discussed in this article. We know this concept through the media of grammar, history, myths and lores, or sometimes, a system of symbols. These are not definitions that arise from music itself but from the peculiarly Indian context in which this music flourished, and hence, they do not aid conceptual discourse. Since we can compare principles, *rāga* will then acquire a reference within music.

The essay will take a step towards that objective: develop a concept that clarifies certain basic qualities of music, and the place of music in society. It will be a short step and a tentative one, for the essay restricts itself to the concept and, beyond necessary examples, does not attempt to test them. The topic has further been discussed step by step from intentions to Motion and Time *etc.* --D.D.K.

70.Sharma, R.A. :- *The Temples of Barahed : A Study in Art & Architecture.*

PPB, XIV, Nos. 1-2, 1988-90, pp. 17-22.

This article gives a detailed description with exact measurement of the temples of Barahed. It describes the location, architecture, iconography and also gives a brief description of the site belonging to the *Gurjara-Pratihara*-period. Barahed, situated in the Bhind district of Madhya Pradesh has the distinction of possessing one of the finest

groups of the Pre-Gurjara-Pratihara temples. The place rose to prominence by about 6th c. A.D. and continued to be so till the 17th c. A.D. All the three temples mentioned here can be dated to the period from about 7th c. A.D. to 9th c. A.D. Despite the non-availability of God's image in the sanctum the temples can be related to Śaivism. —P.G.

71.Shrimali, Manoharalal :- *Mahārānā Jagata Singh Pratham-Kālīna* Vālmīki (*Ārṣa*) *Rāmāyaṇa ke Āranyakānda kā Ajñāta Citrakāra (The Unknown Painter of Āranyakāṇḍa of (Ārṣa) Rāmāyaṇa of the Reign of Mahārānā Jagat Singh).(Hindi).*

Śod., Pat. VI, Nos. 2-3, 1994, pp. 29-37.

Mahātmā Hīrānanda composed *Āranykāṇḍa* of *Ārṣa-Rāmāyana* during the reign of Mahārānā Jagat Singh I. He has mentioned the names of Sahib Dina and Manohar in the *Puṣpikās* of *Yuddhakāṇḍa* and *Bālakāṇḍa*. But the *puspikās* of any other *Kāṇḍa* does not mention the name of any other painter. The M.S. of *Āraṇyakānda* consists of 36 paintings in Mewara style. The research carried on this subject proves that many muslim painters offered their services under the patronage of Mahārānā Pratāpa and the succeeding Mahārāṇās. The various writers hold different views about the name of the unknown painter. Only six of the thirty six paintings present the scenes of furious battles. They present Rām's battle with Dūṣaṇa and Rākā Rākṣasas. The question rises why Ali chose to sign these paintings. The study of all the thirty six paintings reveals that Ali possessed the talent of great artist. It proves that he was not only a painter but also a great scholar. He treated the job of these paintings as a religious worship, not as a profession. His feelings are spontaneous. If he had not used his internal power he could not prove himself dedicated to the art.—I.S.

72. Singh, Shailja :- *A Note on the Art of Deepadih.*

PPB, XVI, 1994-95, pp. 63-69.

Some old temples unearthed at Deepadih in Bilaspur District have yielded a number of sculptures relating to *Śaiva, Śākta, Vaiṣṇava* Pantheon. Besides, a few sculptures are related to Sungod and some subsidiary Gods. But Śiva and his family have occupied a large number among them, and *Śākta* are the next. Among the *Śaiva* sculptures Śiva in

his vivid dispositions, Gaṇeṣa, Bhairva, Kārttikeya and Umāma-heshwara are very important. Among the Vaiṣṇava sculptures four or eight armed deities are prominent. The sculptures combine the salient features of the art of Chhatisgarh and Mahakosala which are reflected in the costume, dress and ornaments of the figures. The sculptures revive the life and culture of the locality of the by-gone ages.—D.D.K.

73. Srivastava, A.L. :- *Sāñcī Sculptures where Armies are Seen in Motion and Action.*
PPB, XVI, 1994-95, pp. 51-57.

An army, alongwith all its four traditional wings, infantry, cavalry, elephants and chariots has nowhere been found illustrated except the Sāñchī sculptures where it is seen in motion and action. Not only this, but their organization, uniforms, arms, armour and other paraphernalia also find clear representation in Sāñchī as base- reliefs.

Sāñchī sculptures clearly provide us with the plastic evidence of well organized and equipped four-fold army, marching in procession led by a band of war-music, advancing towards the battlefield , attacking and forcing its entry through the city- gate *etc.* is just like a movie film screening the hustle and bustle of an army in motion and action. —D.D.K.

74. Trivedi, P.K. :- *Sātaleśvara Temple, Chitari, District Dungarpur.*
PPB, XVI, 1994-95, pp. 58-62.

The present paper describes an ancient Śiva temple locally called as the temple of *Sātaleśvara* or *Kālāderā Mahādeva kā mandira* in village Chitari, Distt. Dungarpura, Rajasthan. The place has a population of about 5,000 people. The temple is located by the road. The edifice is raised on *Kharasilā* above which rests *pītha* composed of a high and a low plain *bhiṭṭa* courses. A large number of deities have been described in this article. This temple was built by Santa Kumāra of *Paramāra* lineage which was subsequently renovated by Ra. Jalau of Guhila or Chauhan clan in 1257 A.D. This temple was located by Phanilal Chakarvarty, Director of Archaeology and Museums, Govt. of Rajasthan, Jaipur in July, 1972. --D.D.K.

III - EPICS AND PURĀṆAS

75. Agrawal, Prithvi Kumar :- *The Earliest Known Depiction of Rāvaṇaśiraḥ- Kṛnttana in Indian Sculpture.*

Pur., XXXVI, No. 2, 1994, pp. 253-258.

The famous Gupta temple at Deogarh is one of such early monuments which shows a remarkable combination of moderate architectural planning with rich sculptural wealth. Apart from some of the finest carvings of mature Gupta style (C.450-500 A.D.) there are several architectural members and sculptural fragments recovered from the same temple complex which would demand closer scrutiny and discussion. In this article the author has tried to identify and examine the iconographic theme of an unpublished architectural piece lying close to the plinth of the temple. However, the central depiction in the beaded medallion of the presently treated sculpture has to show a curious epiphany of Śiva. It is a *linga*-like representation with an *Ekamukha* at the top but provided with a pair of hands below. The male figure standing to right can be well identified as that of Rāvaṇa who is seen in a vigorous attitude of holding his tenth head at its locks by the upraised left hand while ready to sacrifice it with the sword waved by his right hand. There in the foreground before the *linga*-altar are shown nine severed heads of Ravana arranged in two rows, five in the lower and four in the upper pile. The standing figure of a male to the left carries a staff in his right hand while the left is placed near the thigh. This attendant may be presumably identified to be Śiva's lieutenant Nandin who accompanies his lord in such depictions as a silent witness to the legendary drama going on.

This is perhaps the earliest depiction hitherto known of the mythical legend of *Rāvaṇa- Śiraḥ Kṛnttana* in Indian art.—G.D.G.

76. Anand, Subhash :- *Kaca and Devayānī : The Wise and the Foolish.*

Pur., XXXV, No. I , 1993, pp. 28-67.

When his most beloved Devayānī has been humiliated by the daughter of the king of the same Asuras, who had earlier killed his most worthy disciple, Śukra decides to abandon them. For him the path to God and the person determined to follow that path are more important than

the patronage of a powerful king. It is only when Śarmiṣṭhā agrees to be for- ever subordinate to Devayānī that Śukra agrees to continue as the priest of the Asuras. Devayani too suggests a synthesis. She tells her father that without him and Kaca life will have no meaning. Śukra the father symbolizes the past, the source of wisdom. This wisdom can be handed down from generation to generation and enlarged precisely because of human continuity. On the other hand if wisdom is to be perpetuated, then it needs worthy recipients. This is the reason why, even when Śukra knows, that Kaca is the son of his rival, he accepts him as his disciple, for that is the only way he can hand over to posterity the wisdom he has. Moreover, for a truly wiseman there is no friend and foe. What really matters for him is to find a person who will realize the value of wisdom and preserve it for posterity.—G.D.G.

77. Bhattacharya, Ram Shankar :- *Identity of Arjuna Mentioned in Pāṇini's Sūtra 4-3-98.*

Pur., XXX, No. 1, 1989, pp. 6-14.

According to Pāṇini- sūtra (4-3-98) the suffix *vun* (=*eka*) applied to the words Vāsudeva and Arjuna and thus the words *Vāsudevaka* and *Ārjunaka* are formed. Meaning thereby one whose subjects of *bhakti* (*i.e. bhajanīya*) are Vāsudeva and Arjuna respectively. Though Patañjali has given his views about the Vāsudeva, but he is silent on the identity of Arjuna. It is simply stated that the word Arjuna does not mean a particular tree or a colour. Modern scholars, are however, found to hold the view that Arjuna in the aforesaid *sūtra* is the Pāṇḍava hero of the *Mahābhārata*. But our author refutes this idea and takes Arjuna as *Arjuna Kārtavīrya* (son of *Kṛtavīrya*) called *Sahasrārjuna* of the Haihaya dynasty. The matter is discussed in detail in this paper.—D.D.K.

78. Bhattacharya, R.S. :- *Bhadrakālīstotram- Eulogy of Bhadrakālī with Notes.*

Pur., XXX, No. 1, 1989, pp. 1-5.

While fighting with the king Sucandra, the sage Parśurāma observed that his weapons became powerless before the king. After a while he saw that the goddess Bhadrakālī was protecting the king from his attack. So he left his weapons and eulogized the goddess by uttering the stotra noted in this paper. The goddess was pleased and she instructed Parśurāma the way through which Sucandra could be killed.

Meanings of most the expressions in the stotra are fairly clear. Only a few words required to be explained have been discussed in this article. The stotra is in the *Úpajāti* metre. The *dhyāna* of Bhadrakālī as in well-known Tantric works has been described in detail.—D.D.K.

79. Bhattacharya, R.S. :- *Vyāsamahimā with Notes.*
Pur., XXXIII, No. 2, 1991, pp. 1-4.

The *Padma Purāṇa* contains one thousand names of Viṣṇu. A remarkable characteristic is found in these names. Names of various incarnations *e.g.* Buddha, sage Kapila and gods of even inferior classes *e.g.* Kamadeva are read as the names of Viṣṇu. Since such names are read in one place, it appears that the author has the intention to draw the attention of the readers to the activities and attributes of these incarnations, sages *etc.* With the above names the names of Kṛṣṇadvaipāyana Vyāsa is also read as the names of Viṣṇu. Most of the names are easily intelligible. The import of the name *āśramātmā* is not clear. Jiva Gosvamin does not mention *āśramātmā* as the names of Vyāsa in his famous work *Kṛṣṇasandarbha*.—D.D.K.

80. Bhattacharya, R.S. :- *Rāma Stotram with Notes.*
Pur., XXXIII, No. 2, 1991, pp. 5-11.

Verse 2 has the words *Jaya* and *Jayatat*, where the root *ji* intransitive and denotes the sense of *utkarṣa* to be supreme or pre-eminent. Like the word *Dāśrathi*, the word *Dāśratha* is also used in the *Rāmāyaṇa* and in poetical works. Some however regard *dāśaratha* as an unusual form.

The word *dānava-vamśa* stands for *rākṣasa vamśa* as Rāvaṇa was a *rākṣasa* by birth. According to the Purāṇas there are four words for such people *e.g. daitya, dānava, rākṣasa* and *asura*. The word *Danujendra*-the indra(*i.e.* the chief) of the offspring of Danu(*i.e.* the *dānavas*). A large number of words has been commented upon and some of them are unpāṇinion words.—D.D.K.

81. Bhattacharya, R.S. :- *Ayodhyā, Sarayū and Kośala in the Purāṇas.*
Pur., XXXIII, No. 2, 1991, pp. 23-102.

In the Purāṇas Ayodhyā is regarded as a *tīrtha*, a place fit for religious rites like tonsure *etc.*, a place for liberation and the like. Sometimes it is regarded as greater than Badarikāśrama Derivation of the name Ayodhyā is *na yodhya*, not fit for being fighted. Some more light

is thrown on this name in the Puranic statement on Vikuksi(the eldest son of Ikṣavāku)who is said to be the king of Ayodhyā. The author has put a refulgent light on Ayodhyā. Sāketa is also used for Ayodhyā.

There are clear Puranic statements that Ayodhyā is situated on the bank of Saryu. Kosala is a janapada of Madhyadeśa. There are two Kosalas: Uttarakosala and the Dakṣina Kosala. Both have been discussed elaborately.—D.D.K.

82. Bhattacharya, R.S. :- *Mankind as Described in the Purāṇas.*
Pur., XXXIV, No. 1, 1992, pp. 86-101.

The Purāṇas seem to divide sentient beings into four classes on the basis of their faculties. According to the Purāṇas a being is a composite entity consisting of the three faculties, namely i) the internal organ (the whole *antaḥkaraṇa*); ii) external organs *i.e.* sense and motor organs (*jñanedriyas* and *karmendriyas*) and iii) the vital power, as five *prāṇas* holding *(i.e* . constructing developing and maintaining) the body, the pure *ātman*, puruṣa-principle, or self is absolute and immutable and as such he is beyond any classification or division, since all of these faculities are made up of three *guṇas* they are capable of being developed. This development may be either (i) regular, normal or (ii) irregular or abnormal. Normal development is there where the aforesaid three faculties are so developed as enable the embodied self (sentient being) to apply his faculties freely to a great extent, to choose or select what he desires, to check or restrain himself willingly.

In the *tiryaka srotas* the development of the faculties is abnormal for animals are found to engage themselves chiefly in acquiring food. These beings have little control over the organic function. In the *ūrdhva-srotas*, the development of the faculties is abnormal, for in the beings of the *devayoni* with a suitable body the *antaḥkaraṇa* is so developed that their desires are fulfilled without any separate effort and that they enjoy under compulsion without the power to choose or change. In the *arvāksrotas* the development of the faculties is harmonious and are found in the human species : i) possibility of free willed actions to the greater degree; ii) greater power to choose the lines of one's activity or to select the course that he should follow; iii) living not in the sensuous present determined by antecedent conditions; iv) using past experience to interpret the present situation in order to change it to suit one's purpose. On account of these characteristics mankind excels other kinds of beings. –G.D.G.

83. Bhattacharya, R.S. :- *Mātṛstavaḥ with Notes.*
Pur., XXXV, No. 1, 1993, pp. 1-11.

The deities called *mātṛs* or *mātṛkās* (mother-goddesses) are well- known in the field of Tantric worship. They are said to be the Śaktis of the Supreme Mother and their chief function is to help the goddess in her act of killing demons. As regards the number and names of the *mātṛs* we find divergent views, usually they are said to be seven, eight or nine. According to some the number is 64 (vide *Durgārcanapaddhati* pp. 676-677); in the *Viṣṇudharmottara Purāṇa*(1.226), the number is nearly 200. The eulogy called *Mātṛstava* (87.24) occurs in the *Devī Purāṇa*. The author explains the meaning of this eulogy in this article.—G.D.G.

84. Bhattacharya, R.S. :- *Naranārāyaṇa as Described in the Purāṇas.*
Pur., XXXV, No. 2, 1993, pp. 202-222.

The Purāṇas speak highly of the twin sages Nara and Nārāyaṇa and show the uniqueness of their character by saying that they, unlike other gods, conquered *Kāma* without being arrogant or wrathful to him. In this article, is given a brief account of the life and activities of these two sages as described in the Purāṇas, that these two stages possess a highly glorified position in the field of Puranic lore may be known from the well-known verse *Nārāyaṇami namaskṛtya naram caiva narottamam* read in the beginning of almost all the Purāṇas.

In the Purāṇas the word *Naranārayaṇa*(containing the names of two sages) is, in many places, used in singular number, which shows intimate relation or constant companionship between these two sages. They are regarded as the two parts of one *sattva*. In this article the word *Naranārāyaṇa* is treated as one single name. *Nārāyaṇa* is not the same as the God Viṣṇu or Nārāyaṇa. Here *Nārāyaṇa* is chiefly a sage though he is regarded as an *amśa* or incarnation of *Viṣṇu* or even aspects or forms of *Viṣṇu* and is given such epithets as are visually given to Viṣṇu. —G.D.G.

85. Bhattacharya, R.S. :- *Śivastotram with Notes.*
Pur., XXXV, No. 2, 1993, pp. 139-145.

This *stotra* was uttered by three different persons in three Puranic works : Rāma is the extoller in the *Sṛṣṭikhaṇḍa*, Dhruva, the son of Uttānapāda in the *Prabhāsakṣetra māhātmya* and the demon Andhaka in the *Avatīkṣetra māhātmya*. It is noteworthy that Dhruva the well

known devotee of Viṣṇu is shown here as a devotee of Śiva. In *Sṛṣṭikhaṇḍa* Śiva is called *Ajagandha-* an obsolete name. Most of the deeds of Śiva are referred to in this stotra, namely i) Holding Gangā on the head; making the mountain Kailāśa firm when it was moved by Rāvaṇa; destroying the sacrifice of Dakṣa; giving boons to *daityas*, *dānavas* and the like; teaching *sañjīvanī-vidyā* to Bhṛgu *etc.*, *ardhanārīśvara* aspect, and the eight forms *(aṣṭamūrti)*.—G.D.G.

86. Chatterjee Sastri, Asoke :- *The Deities and Defication in the Brahmapurāṇa.*

Pur., XXX, No. 1, 1989, pp. 1-82.

The Purāṇas popularise the precepts, morals and values, propounded in the Vedas, the Upaniṣads, the epics and the Dharmaśāstras. The *Brahma Purāṇa* is the first of the 18 Purāṇas. It contains 245 Adhyāyas and approximately 14000 verses. The *Agnipurāṇa* makes 25000 stanzas. Dr. Wilson Opines that the actual number is about seven thousand and five hundred. The classical definition of the Purāṇa mentions the following 5 characteristics, *viz.* creation, dissolution and recreation, divine genealogies, ages of Manu and genealogies of Kings. Some contain much more than these while others scarcely touch these and deal with other topics. The *BP* elaborates many *upākhyānas* of different Vedas and Brāhmaṇas. All the incarnations of Viṣṇu and different sages have been discussed in it. A large number of other topics are available in it.—D.D.K.

87. Dhal, U.N. :- *Dvaipāyano'smi Vyāsānam.*

Pur., XXXIV, No. 2, 1992, pp. 23-29.

This article aims at throwing light on the character of Kṛṣṇa-Dvaipāyana–Vyāsa as he is pictured in our mythological literature. The Epic-Puranic tradition declares that the Veda was arranged by the great Sage, Parāśara's son, Kṛṣṇa – Dvaipāyana- Vyāsa due to the grace of Īṣāna and Umā. Of his major works the *Mahābhārata* stands at the apex in the list. The composition of the *Brahmasūtra* or the *Uttaramīmāmsā* is ascribed to Vyāsa (called Bādarāyaṇa) which is acclaimed to be a monumental work on Vedānta philosophy. He is the author of Purāṇas and *Vyāsa Smṛti.*

Different Purāṇas see Vyāsa as an incarnation of one of the highest gods. The *Linga Purāṇa* reckons him as a form of Śiva. The *Vāyu* and the *Brahmāṇḍa* Purāṇas speak of Dvaipāyana as a ray(*amśa*)

of *Viṣṇu*. The Viṣṇu Purāṇa identifies Kṛṣṇa Dvaipāyana with Nārāyaṇa who is said to be responsible for the composition of the *Mahābhārata* and is well known as the compiler of the Vedas. The *Bhāgavata Purāṇa* glorifies Vyāsa as the Seventeenth descent of Lord Nārāyana. In later Vaiṣṇavite works he is recognised as one of the incarnation of Viṣṇu. As other *Avatāras* of Viṣṇu, Vyāsa's birth day on full moon day of Āṣaḍha is observed by the devotees of Viṣṇu.—G.D.G.

88. Gangadharan, N. :- *Purāṇic Sources of Śri Rāmānuja with Reference to his Vedārthasangraha.*
Pur., XXXV, No. 1, 1993, pp. 68-87.

This paper makes a brief survey of the main topics covered by Rāmānuja in his *Vedārthasangraha* and Sudarsana Suri in his commentary *Tātparyadīpikā* and the Puranic sources for their view-points. There are about hundred quotations from the Purāṇas, mostly from, the *Viṣṇupurana* and a few from the *Brahmāṇḍapurāna*, *Matsyapurāna* and *Lingapurāṇa*. The vedantic tradition required the explanation of the *Prasthānatraya*, comprising the *Brahmasūtras*, Upaniṣads and *Bhagavadgīta* by the different schools of Vedanta system. While Śrī Rāmānuja has written the '*Śrībhāsya*' explaining the *Brahmasūtras* and *Gītābhāṣya* on the *Bhagavadgītā*, he has not written any exposition on the Upaniṣads. His *Vedāntasangraha* has reconciled the important *Mahāvākyas* of the Upaniṣads.—G.D.G.

89. Gangadharan, N. :- *Advaitic Concepts in the Purāṇas*.
Pur., XXXVIII, No.1, 1996, pp. 6-24.

The *Bhāgavata Purāṇa* states that the Brahman, the ground of the changing world process, has no beginning, middle and end, It has no internality and externality. The *Linga Purāna* describes him as devoid of attributes. The *Saurva Purāṇa* describes him as greater than the greatest and subtler than the subtle. We find in the *Kūrma Purāṇa* also reference to him as without attributes. The *Viṣṇu Purāṇa* explains lucidly that the sense of I and mine and holding the sense of identity of the soul and body the outcome of *māyā* of the lord. God as described in the *Bhāgavata* engages Himself in creation . First of all being the substratum of *Māyā*, *God* is the foundation (*adhiṣṭhāna*) of creation which is but the expression of *Prakṛti*, a mode of *Māyā*.

The *Bhāgavata* advises one to launch upon the sustained search for reality that lies within (the *puruṣa*), the physical universe (nature) and

also within the ego-centres (the different bodies). It advises one to seek reality through both the microcosm and macrocosm. The soul is that reality which reveals itself unlike the external objects that are revealed to the mind, senses etc. with the aid of a real principle. The Purāṇas point out that the cause for the suffering in worldly existence is ignorance and the gains of knowledge is the only means for its cessation. Man is bound to worldly existence by means of activity (*Karman)* and only Knowledge is that which makes him free. The *Agni Purāṇa* equates mundane existence with ignorance. The *Linga Purāṇa* also asserts that one cannot gain liberation by means of progeny, activities or wealth. Only by having recourse to *Jñāna*, one's intellect become clear.— G.D.G.

90. Gangadharan, N. :- *Vedic Mantras in the Chapter on Pratiṣṭhā in the Garuḍa-Purāṇa.*
Pur., XXXV, No. 2, 1993, pp. 177-184.

The *Garuḍa Purāṇa Ācārakhaṇḍa* Ch. 48 describes the procedure for performing the installation of all deities. In that connection the Purāṇa refers to about 70 vedic mantras. The author of this article has prepared an Alphabetical index of mantras in the *Garuḍa Purāṇa* in his *Garuḍapurāna : A study* App. pp. 72-81 based on the printed text. While preparing this index the author noticed some differences in the readings between the printed texts and manuscripts as follows :

1. While most of the mantras have been read identically and correctly in the printed text and the manuscripts, some of the mantras are read differently in the manuscripts.
2. A few of the mantras are spelt wrongly in the manuscripts. They have to be emended on the support of oral tradition and application.
3. Some others could not be identified.
4. A few others refer to the mantras by their names. –G.D.G.

91. Gopal , Lallanji :- *Ayodhyā:- History, Archaeology and Tradition.*
Pur., XXXIII, No. 2, 1991, pp. 12-22.

In early stages man selected habitational centres which provided faculties for essential requirements of human existence. In course of the time other factors of social needs *e.g.* the availability of water and the fertility of the soil on the banks of the rivers attracted communities settling down for permanent habitation. Ayodhyā was a place which was suitable for settlement and the Ikṣvākus settled down

in Kosala with the capital at Ayodhyā. In the absence of any contemporary evidence of established acceptability we have to depend on literary traditions as preserved in the Vedic, Puranic, Buddhist, and Jain texts. The fortunes of Ayodhyā under the Puṣyabhutis Gurjara-Pratiharas and Gahadavalas, followed by the Sultanate period, the Mughals and the East India Company is well known to the historians. Lord Rama belonged to this place but these days this place is under dispute and discussed in this paper.—D.D.K.

92. Jena, S. :- *The Story of Brahmacārin and the Devoted House wife : A Study.*

Pur., XXXIV, No. 1, 1992, pp. 26-50.

This paper aims at a systematic analysis of this story starting from the *Mahābhārata* to the *Narasimha Purāṇa* an Upa-purāṇa of about 1300 A.D. The story of Brahmacārin and the devoted house wife is an outcome of glorification of *Varṇāśramadharma. Varṇāśramadharma* consist of duties pertaining to one's caste and *āśrama* is regarded as pious whereas violation of them is said to be leading to vice. The story under review has also proved that persons rigidly sticking to *varṇadharma* and *āśramadharma* are more powerful than the persons fortified with penance, asceticism or vedic lore.—G.D.G.

93. Kantawala, S.G. :- *Purāṇas and Indian History and Culture –An Overview.*

Pur., XXXIV, No. 1, 1992, pp. 5-13.

Purāṇas deal with the account of creation(*sarga*), recreation after dissolution(*pratisarga*), Manu-periods of time (*manvantara*) which are cyclic in character, genealogies of *ṛṣis*(*vamśa*), genelogies of kings (*Vamśyānucarita*) and other *dharmaśāstra* topics *etc.* The viṣṇu-Purāṇa has a reliable list of the Maurya dynasty. The *Matsya-Purāṇa* has a reliable list of the Āndhra dynasty which came to an end in about 225 A.D., while the *Vāyu Purāṇa* describes the rule of Guptas as was under Candragupta I (320 A.D.-340 A.D.). From the social structural point of view Purāṇas refer to well known *cāturvarṇya* model, but this does not inhibit the *Purāṇakara* to refer to the mixed caste like Ambaṣṭha, Bhilla, Carmakāra, Kāmsyakāra *etc.* Purāṇas reflect also on the social status and position of women, sometimes Purāṇas record the diachronic information very well. Sometimes episodes of religious intolerance are recorded in Purāṇas in their own style. A rich mine of ancient and medieval Indian

history and culture-local, regional and pan-Indic, is embedded in Purāṇas.—G.D.G.

94. Kantawala, S.G. :- *Puranic Etymologies : Some Remarks.*
Pur., XXXV, No. 2, 1993, pp. 171-176.

Purāṇas are said to deal with five or ten topics. They also deal with several stories, myths and legends, some of which have their germs traceable to the Vedic literature. In course of the narration of stories , myths and legends or while discussing some other topics they try, sometimes, to explain some vocables by giving their etymology. In this paper it is proposed to discuss *nirvacanas* of the vocables *marut*, *śantanu* and *daṇḍa* as given in Purāṇas. Purāṇas follow generally the *Nirukta* in deriving the words. Methodologically Purāṇas seem to introduce an etymology by the use of *yasmāt* or sometimes without it and then it is concluded by *tasmāt*, or *tena smṛtam* or *niruktam ucyate*. —G.D.G.

95. Khan, Mohmmad Israil. :- *Purāṇon men Nadī-Devatā Saraswatī (River-Goddess Saraswatī in Purāṇas). (Hindi).*
Ṛm, VII, Nos. 1-2, 1975-76, pp. 69-77.

Sarasvati is regarded as a river-deity belonging to River Sarasvati since the Vedic era. Sacred water is generally related to all rivers and particularly to Sarasvati. This vedic conduct has been continued in Purāṇas. Moreover it has been further extended. She has been said to be *Kāmagā*. She generates water in clouds. All water are called Sarasvati. There are two prominent forms of Sarasvati- first as the deity of speech and second as a river or river-deity. Its birth has been narrated as religious and geographical. The author has discussed many names and other words related to Sarasvati river, such as *Prācī*, *Paścimābhimukhī*, *dṛśyādṛśyagatiḥ*, *dṛśyagatiḥ*, *adṛśyagatiḥ*, *sarpasarovara*, *brahmasarovara*, *vinaśana*, *plakṣaprasravaṇa*, *kurukṣetrapradāyinī*, *amśumati* and *puṣkara etc.*—R.S.

96. K. Kunjunni Raja :- *Architectonics of the Mahābhārata and the Place of Legends in its Structure.*
PTr., XVI, No. 2, 1989, pp. 9-14.

The *Mahābhārata* is universally accepted as an encyclopedia of ancient Indian culture and civilization, next in importance only to the

Vedas, and is often referred to as the fifth Veda. The present text, consisting of nearly 100,000 stanzas, became fairly fixed by about 200 A.D. though minor interpolations, alterations and delections took place even later.

The nucleus is the story of battle between the Kauravas and the Pāṇḍavas resulting in enormous slaughter on both sides. The original version, called *Jaya*, consisted of 8800 stanzas, composed by Vyāsa Dvaipāvana and recited to his son Śuka. The second recension was recited by Vaiśampāyana at the Sarpasattra in *Takṣaśelā* conducted by Janamejaya, and it consisted of 24,000 stanzas and was called *Bhāratasamhitā*. The third and final recension in 1,00,000 stanzas was recited by Ugraśrava Sauti at a sattra held at Naimiśa forest. This recension is called *Mahābhārata*.—D.D.K.

97. Levitt, Stephen Hillyer :- *Pollution and Karman in the Pātityagrāmanirṇaya.*
Pur., XXXV, No.1, 1993, pp. 88-105.

The *Pātityagrāmanirṇaya*, or disputation on communities of Fallen Brāhmaṇas is a Purāṇa text traditionally attached to the *uttarārdha* of the *Sahyādrikhaṇḍa*. This latter in turn is attached traditionally to the *Skandapurāṇa*. The text relates eight stories of fallen brāhmaṇas in eleven chapters. These provide histories leading to the fall of the brāhmaṇas groups concerned.

Each of the stories, with the exception of one of the reconstructed text for which remains corrupt and fragmentary, ends with the admonition that one gains such fallen status oneself by mere sight of the people under discussion. All then add a penance to be performed. One of the stories includes an admonition that one is neither to eat with these untouchable brāhmanas, live with them, talk with them, or set out on a journey with them. In one of the stories the fallen brāhmaṇas are described as giving rise to mental confusion in the world. In two stories by explicit statement and in one by justifiable inference the situation which eventually gives rise to fallen brāhmaṇas involves both social situation and *Karman*.—G.D.G.

98. Mehta, R.N. :- *Archaeology and the Bhāgavata.*
Pur., XXXVIII, No. 1, 1996, pp. 33-42.
See Under Section I

99. Murti, M. Srimannaryana :- *Green Revolution in the Vālmīki Rāmāyaṇa.*

VVOJ, XXXVII, Pts. 1-2, 1994, pp. 61-80.

The direct and symbolic references to the agricultural operations and implications in the *Rāmāyaṇa* reveal green revolution in the post Samhitā period and its impact on the socio-religious institutions in the following periods. The expression 'Green revolution, implies extensive agricultural operations through deforestation by felling trees and bringing the land under cultivation, by the result of which the village and urban settlements of domiciliary nature appeared in the communities.

Vālmīki was residing in a hermitage in the forest on the bank of the river Tamasa a tributary of the Gangā. Daśaratha, the king of Angadeśa, gave his daughter to Santa in marriage to the permanent forest dweller Ṛṣyaśṛnga. Similarly a large number of sages lived in hermitages. The Aryanas were felling trees and started extensive cultivation and increased agricultural operations. People were having cooked food from the produce obtained by cultivation.—D.D.K.

100. Naikar, Chandramouli S. :- *The Quintessence of Yogābhyāsa in the Brahmapurāṇa.*

Pur., XXXIV, No.1, 1992, pp. 61-67.

The *Brahma Mahāpurāṇa* gives a definition of Yoga and the method of *yogābhyāsa* stated by Vyāsa, the great sage. He states that a devotee, at the very outset, should propitiate the preceptor devotedly and should listen to the yogic scriptural texts. The intelligent one should fully understand the diet of a yogin, the pit falls during practice of yoga and the proper time and place for the same. He should desist from hoarding possessions and then practise yoga. He should not practise yoga when the mind is unhappy, when he is weary or hungry, when it is very chilly, too hot and when there prevails too much of wind. He should avoid the places like too noisy, too close to water or too near to fire, a cremation ground, the banks of a river, a monastery an ant-hill and a place full of heap of dry leaves, for yogic practice, failing which leads to the physical deformities, like deafness, blindness, heaviness, loss of memory, dumbness, sluggishness and fever etc. The timings prescribed for *yogābhyāsa* are : the first or last *yāma* (a period of three hours) of the night or in the forenoon or at midday. The follower of yoga thus with discipline should advance in the science of yoga, should surrender himself to the *Parabrahman* and then with his *yogasiddhi*, should merge

into the Supreme Brahman and then attain Salvation for yoga means the unison of the mind and the sense organs with the Soul.—G.D.G.

101. Pintchman, Tracy :-*Creation and the Great Goddess in the Purāṇas.*

Pur., XXXV, No. 2, 1993, pp. 146-170.

Many of the Purāṇas recognize the existence of a Great Goddess. The Goddess is often identified with the principles *Śakti*, *Māyā* and *Prakṛti*. These three principles are borrowed largely from Upaniṣadic speculation and/or Brahmanical philosophy. The *Devī Māhātmya* focuses on a Great Goddess, essentially Durgā who is identified as both *Nirguṇa* and *Saguṇa Brahman*. As *Nirguna Brahma*, she is the ultimate, highest reality. She is also described as the eternal source of the *Trimūrti*- Brahmā, Viṣṇu and Śiva and is thus higher than all of them. In her *Saguṇa* form, she is embodied as Devī, the Great Goddess and is portrayed as a great slayer of demons and protectors of the Gods. The Great Goddess is also called *Śakti* and *Mahāmāyā*. As *Śakti*, she is the power that makes possible not only creation but also maintenance and destruction of the Universe as well. The Goddess is also extolled as *Mahāmāyā* and is described as both creative and deluding. In the *Kūrma Purāṇa*, Lakṣmi, Viṣṇu's spouse is described as the *Śakti* by means of which Viṣṇu creates the *Śakti* of *Māyā* with which he deludes his creation and Prakṛti, the material principle that serves as the immediate source of creation.

The *Varāha Purāṇa* contains an account of a Goddess called *Sṛṣṭi* who is the source of creation and consists of the unified energies(*śakti*) of the three male divinities Brahmā, Viṣṇu and Śiva. She assumes three different forms each of which is associated with a different god, a different function and a different colour. The *Nārada Purāṇa* features goddesses in description of the mechanisms of creation. The *Brahmavaivarta Purāṇa* favours *Rādhā* the Supreme feminine principle and great Goddess. According to *Kūrma Purāṇa* the female who springs from Rudra is called *Īśānī* and is described as *Maheśwarī*, *Śamkarī* and the Supreme goddess who creates the world. As the supreme *śakti* she is also identified with Viṣṇu's *māyā*, with which he deludes the world. Thus she is linked with both Viṣṇu and Śiva.—G.D.G.

102. Raghavan , V. :- *Vālmīki and Kālidāsa.*

Pur., XXXII, No. 2, 1990, pp. 262-276.

In this poem, *Bhikṣāṭana*, the southern poet Utprekṣāvallabha thought it sufficient to salute just two poets-Vālmīki and Kālidāsa. According to Rājaśekhara, even Vyāsa was a student of Vālmīki. Aśvaghoṣa, the Buddhist poet has portrayed prince Siddhārtha in his *Buddhacarita*, according to Rāma and situations in the *Rāmāyana*. A large number of poets who have followed Vālmīki have been enumerated in this article but in no other poets we are able to trace the influence of Vālmīki so much as in Kālidāsa. The very names of Kālidāsa's poem *Raghuvaṃśa* and *Kumārasambhava* are taken from the *Rāmāyaṇa*. The author has given a large number of verses from *Rāmāyaṇa* and Kālidāsa's verses showing Vālmiki's influence on these poems.—D.D.K.

103. Raghavan , V. :- *Rāmāyaṇa Quotations and Textual Criticism.*
Pur., XXXII, No. 2, 1990, pp. 277-287.

The text of the *Rāmāyaṇa* has come down on three main recensions, the Southern, the Eastern edited by Gorresio and the North-Western published from Lahore. Among these the Southern has been considered more valuable as preserving original better. To point out this the author has discussed certain words, episodes and descriptions in the epic. There seems to be different types of variants and interpretations in different editions of *Rāmāyaṇa*. Some examples have been quoted. The author has given some suggestions for bringing out an authentic edition of the text. The MSS of the Epic are of late date. A text like the *Rāmāyaṇa* cannot be viewed in isolation. A study of its MSS should be integrated with the wide spectrum of evidence of allied literature, and of indeed the entire cultural milieu to use the most comprehensive expression, relevant to the Epic.--D.D.K.

104. Raghavan, V. :- *Uḍārikṛta Rāmāyaṇa Vyākhyā (Uḍāri's Commentary on Rāmāyaṇa.(Sanskrit).*
Pur., XXXII, No. 2, 1990, pp. 288-299.

Poet-Govindaraja occupies a unique place among the Sanskrit poets of Southern India. *Adiyahaṛdaya Sarga* of *Yuddha Kāṇḍa* was a project for commentary which he completed successfully and at the end he remarked that this sarga has not been found in some Koṣas, and has not been commented upon by Uḍāri in his *Rāmāyaṇa* but later on he found that he had a *oredecessor* named Uḍāri who has written a commentary on *Rāmāyaṇa*. He had also found a similar work in *Kataka*

sangraha and furnished a comparative study with variant readings in his commentary on all the nine *sargas*. –D.D.K.

105. Raghavan, V. :- *The Rāmāyaṇa in Sanskrit Literature.*
Pur., XXXII, No. 2, 1990, pp. 300-318.

Indian literary tradition hold Vālmīki as the first poet and the *Rāmāyaṇa*, the first poem apart from the Vedic Ṛṣis and their hymns. Modern historians of Sanskrit literature also express the opinion *e.g.* Jcobi and Keith who say : the *Rāmāyaṇa* was the precursev of all homegeneous and artificial poems. Keith said : from the *Rāmāyaṇa* born the ideas, concepts and devices of the art of poets. Vyāsa is included among those. *Rāmāyaṇa* literature is endless. As Tulasī said, 'there is no counting of the *Rāmakathā* in this world'. The boundaries of the sway of this Rāma literature expands to the whole of Asia. The author has given a unique description of *Rāmāyaṇa's* influence on the entire Indian poetical work in different languages.—D.D.K.

106. Raghavan, V. :- *Bodhi and Viṣṇupada in North-East India and Toponymic Duplication.*
Pur., XXXII, No. 2, 1990, pp. 319-325.

The dust of one's own native soil, one's birth place, one's motherland, never leaves one's feet, however, far, across land and even sea, one might migrate in quest of life, employment or adventure. If a person migrates to a foreign land, and settles there a nostalgia spreads over him, and he seeks some consolation by recreating the original home in the new milieu. When the Indian people went out of the country by land and sea and built the kingdoms of their Greater India, they called them Kāmboja and Campā. Close to Sumatra is an island called Madura. Malwa and Daśarṇa in western and eastern Laos are a few examples. Similarly some ancient names- of N.W. India travelled to eastern parts of India as their history is available in this article.—D.D.K.

107. Raghavan, V. :- *Buddhological Text and the Epics.*
Pur., XXXII, No. 2, 1990, pp. 326-333.

The influence of the epic *Rāmāyaṇa* on the Buddhist poet Aśvaghoṣa author of the *Buddhacarita* has been noted and also expatiated upon by Cowell, Walter Gawronski Gurner and Johnston. The description of the scene in the harem at night when the prince was leaving it, a description which has palpable echoes of the *Rāmāyaṇa*,

where Vālmīki describes Hanuman seeing Rāvaṇa's harem at night, Johnston doubts Gurner's statement that Aśvaghoṣa knew all the three passages occur in Book V of Vālmīki's epic. But it is evident that Aśvaghoṣa knew these three passages and he has repeated them with a slight variation in V. 62. When Rāma entered the Daṇḍaka forest the sages looked at his fine physique beauty *etc.* seem to the same the Buddha enters *Rājagṛha*. Other similarities have been discussed in this paper.—D.D.K.

108. Raghavan, V. :- *Notes on Some Mahābhārata Commentaries.*
Pur., XXXII, No. 2, 1990, pp. 334-338.

In his article on *Mahābhārata(MB)* Commentators in the Annals of BORI. Dr V.S. Sukthankar mentions a commentator named Varada of whom nothing more is known. During his Research on *Ānandapurāṇa*- his date and works, he found a MS of *MB* with a commentary of Yajñanārāyana he discovered a fragment of the commentary of Varada on *MB*. Another important commentary of *MB* is ascribed to Ānandapurāṇa who wrote under king Kāmadeva, the Kadamba king. It was written in 1360 A.D. The Madras Trien Catalogue describes a commentary on the *MB*, the last colophon in which names a commentary by Mahānandapurāna which is another important commentary on *MB*. —D.D.K.

109. Raghavan, V. :- *Pañcamahasabda.*
Pur., XXXII, No. 2, 1990, pp. 339-348.

In term *Panca-mahā-śabda* remained an unsolved riddle from the time of almost the earliest stage of Sanskrit literature. After the early notices and surmises a controversy went about its real significance and different divergent views were put forth by scholars. One of the copper plate grants from Ujjayani, given to Lakṣmīvarmadeva of Dhārā (1137 A.D.) was translated by Colebrooke as the five great titles and observed in the foot-note that he was not entirely confident of the meaning of this passage. In JAOS, VI(May 1860), Hall published three Sanskrit inscriptions and interpreted *Mahāsāmantas* title by the Sovereign. The Jainas note these five degrees of *Arhat* etc. Some argue these as music notes and large number of other interpretations have been furnished for this term.—D.D.K.

110. Raghavan, V. :- *Greater Gītā.*

Pur., XXXII, No. 2, 1990, pp. 349-390.

The title of this paper is based on the analogy of greater India. It has several imitations and the New Catalogus Catalogorum office in the Madras University has been able to note uptill now about a hundred such imitations of the *Bhagavat Gītā*. The *Gītā* came to be accepted form for presenting any spiritual discourse. There are three *Gītās* pertaining to Nānak and Sikhism, there is a Nārāyan Gītā belonging to Rāmānanda sect and there is one Jaina Gītā. Sanskrit version of *Bible* has been turned as *Khṛṣṭu Gītā* by a Sanskrit scholar. The Gītā Spirit permeates the whole Indian literature including *MB* which emphasis *Karma, Jñāna* and *Bhakti*. A large number of *Gītā* has been appended in this paper. —D.D.K.

111. Raghavan, V. :- *The Bhagavad Gītā and Jain Literature.*

Pur., XXXII, No. 2, 1990, pp. 391-397.

In this paper, the author has drawn attention to the influence of the *Bhagawad Gītā* on the Jain literature. Prof. P.K. Gode, in one of his numberless papers has devoted some attention to this interesting subject. He drew attention to the eight whole verses of the *Gītā* occurring in Haribhadrasūri's *Śāstravārttāsamuccaya* and *Lokatattvanirnaya*, the parts of two more verses of the *Gītā* occurring in the *Śastravārttāsamuccaya* and *Yogadṛṣṭisamuccaya*-another whole verse of *Gītā* and an echo appearing in the *Padmapurāṇa* of Raviṣeṇa (678 A.D.). A large number of Jain poets have drawn aspiration from *Gītā* and reproduced in their works with minor alternations. Verses from some Jaina poems and *Gītā* are available in this paper.—D.D.K.

112. Raghavan, V.:- *Bhāskara's Gītābhāṣya.*

Pur., XXXII, No. 2, 1990, pp. 398-413.

Bhāskara's *Bhāṣya* on the *Brahmasūtras* was available at Banaras and his *Bhāsya* on *Chāndogya Upaniṣad* was only known through his own citation in his *Brahmasūtra Bhāṣya*. But his *Bhāṣya* on *Gīta* was found in the Banaras fragment. After a long search the author found longer fragment in a London Library.

Some scholars did not believe that Bhāskara had completed his *Gītā Bhāṣya*. An earlier reference to Bhāskara's *Gītābhāsya* in Abhinavagupta's commentary on *Gītā* XVIII had been pointed out. And there are two persons of the same name, one belongs to Kashmir while other was a smooth Indian and he belonged to Karnataka.—D.D.K.

113. Raghavan, V. :- *Śukānuśāsana (Śukānupraśna).*
Pur., XXXII, No. 2, 1990, pp. 414-420.

In his commentary on Ch. III of the *Bhagawadgītā* and the refutation of the *Jñāna-Karma Samuccaya* of earlier commentators, Śankara argues that the renunciations of acts is a requisite *anga* for *Mokṣa* and supports it with citation for Upaniṣads and other religious texts. One of these quotations made by Śankara on *Karma-tyāga* and *jñāna* as the means of release runs as thus : "Karma badhyate etc." which means one becomes bound by *Karma* and can get release by *Vidyā*. This quotation is from *Śukānupraśna*. But in his commentary on Gītā III. 3, Bhāskara quotes a text called *Śukānupraśna*, and refuted Śankara's view of *Karma-tyāga*.

The *Mokṣadharma* section of the *Śāntiparvan* of the *MB* indicated the real path of emancipation, sage Vyāsa gives his lesson to Sukadeva, his own son which have been discussed in this paper. —D.D.K.

114. Raghavan, V.: - *The Tattvasamgraharāmāyana of Rāmabrahmānanda.*
Pur., XXXII, No. 2, 1990, pp. 421-460.

A consummate literary artist poet Rāmabrahmānanda has given a compendious account of the Rāmāyaṇa story in the above noted work, embodying many popular versions of incidents in Rāma's life. In the wake of the Bhakti movement, the worship of Rāma attained great importance, and the cult ramified widely and gave rise to a considerable literature taking the form of Upaniṣads, Purāṇic sections and independent Purāṇic compilations called Saṃhitās, philosophical and devotional versions of the *Rāmāyaṇa* like the *Adhyātma*, *Adbhuta* and *Ānanda* and a large number of independent digests on the methods and details of worship and recitation of Rāma-name.—D.D.K.

115. Rai, Ganga Sagar :- *Kāṇḍa Structure of Rāmāyaṇa and Authenticity of Uttarakhaṇḍa.*
Pur., XXXIII, No. 2, 1991, pp. 103-146.

A consummate literary artist sage Vālmiki has shown extraordinary skill in the delineations of sentiments in *Ādikāvya i.e.* the *Rāmāyaṇa*. The Purāṇa Department of the All–India Kashiraj Trust conducted a workshop on Vālmīki *Rāmāyaṇa* and found some colossal

misunderstanding about names of some places *i.e.* Lankā, Pañcavatī *etc.* and even some *Kāṇḍas*(Chapters) of *Rāmāyaṇa*. Generally modern scholars consider the *Bālakāṇḍa* and *Uttarakāṇḍa* as later interpolations. These two *kāṇḍas* contain very significant matters regarding Ayodhya and Sarayu. Similarly a large number of mountains, hills and even the sea etc. have been a new place in geography.-- D.D.K.

116. Rao, S.R. :- *Submergence of Dvārakā is a Fact.*
Pur., XXXIV, No. 2, 1992, pp. 3-22.

The search for ancient Dvārakā by archaeologists had begun in the thirties and forties of this century, when Dr. Hirananda Shastry, carried out a small scale excavation in the island of Bet Dwarka, also known as Śankhodhārā at a site not far from the Dvārakādhīśa temple. He had recovered pottery and other artifacts including a potsherd inscribed *Nandasa* in Brāhmī characters of the 1st- 2nd century A.D. Scientific excavation was undertaken by the Deccan College postgraduate and Research Institute in 1963 under the guidance of Dr. H.D. Sankalia. The excavators conclude "from our observation of the various places in and around Dvārakā as also from the evidence of excavation, one can definitely say that this is the Dvārakā mentioned in the *Mahābhārata*, the *Dvārakā māhātmya* of the *Skanda Purāṇa* and *Ghata Jātaka*". The archaeological excavation on shore in 1979-80 confirmed that a culturally advanced settlement existed at Dwārka in the 16-14th centuries B.C. and also yielded evidence of destruction of this settlement and later ones.

The scientists of National Institute of Oceanography, Goa in April, 1983 undertook exploration in the sea to ascertain if any structural remains of the submerged town could be traced. Fortunately a massive wall of large building blocks prismatic shape was found in *Situ* on the wave cut bench in the intertidal zone. The building blocks of the houses enclosed by the rubble wall on shore and toe wall in the sea lay scattered. It was obvious that an ancient township of 1500-1400 BC. was submerged by the sea in the island of Bet Dvārakā. The compact habitation layer 1 m. below loose deposit of clayey sand and in the Seafloor opposite the submerged wall suggests that before Dvārakā was built another earlier town existed here.

In this connection it may be recalled that Kṛṣṇa is said to have built Dvārakā in the sea where once *Kuśasthalī* built by Raivata existed. It is therefore obvious that there is a grain of truth about the events

mentioned in the *Mahābhārata*, *Harivaṃśa*, *Bhāgavata* and *Viṣṇu Purāṇa* especially about Dvārakā and its submergence.—G.D.G.

117. Rodgrigues, Hillary P. :- *Some Puranic Myths on the Durgākuṇḍa Mandira in Vārāṇasī.*
Pur., XXXV, No. 2, 1993, pp. 185-201.

The worshipers and sacred specialists at Durgā Kuṇḍa Mandira suggest identification of both the site and its *Devī* with the myths contained in the *Mārkaṇḍeya*, *Skanda* and *Devī Bhāgavata* Purāṇas. These identifications are compelling due to their specificity, and due to the absence of equally strong competing claims from other temples. The Durgākuṇḍa temple is a manifestation of faith and a locus of religious activity, with a solidity matched by the puranic texts. The Purāṇas whether considered to be divinely revealed (*Śruti*) or traditional (*Smṛti*) carry at least the fairly substantial authority accorded to the latter group of sacred writings. When temple and text are successfully linked, they authenticate each other. Thus the fame, power and popularity of the Durgā Mandira are in many ways dependent on the authority of the Purāṇic texts.---G.D.G.

118. Sahai, Sudha :- *Śiva in the Skanda Purāṇa.*
Pur., XXXIV, No. 1, 1992, pp. 68-73.

The religion of the *Skanda Purāṇa* mainly comprises the cult and the devotion to Śiva and his consort Umā with her two sons Gaṇeśa and Skanda. The Phallic worship is also described as forming an integral part of Śiva worship. Śiva is regarded here as the Supreme God. He has been generally represented in two forms : Śankara the pleasing one and the Rudra, the furious one. Śiva alone is the creator, protector and the destructor of the world but in all his deeds he is always accompanied by his beloved Śakti-the character of Umā.

It describes various methods by which Śiva should be worshipped. The *Skanda Purāṇa* assigns one hundred and eight *Pradakṣiṇās* of *Śiva Linga*. The most important day of worshiping Śiva is the fourteenth day of Black fortnight of the month of Māgha and this day is traditionally known as *Śivarātri*. According to this Purāṇa, *Parama-Śiva* is the only one, but assumed different forms for different purposes. He assumes the forms of Viṣṇu when *Sattva* quality predominates, the form of Brahmā when *Rajas* quality predominates,

and the form of Rudra when *Tamas* quality is predominating. He is greater than the greatest and subtle than the Subtlest. -- G.D.G.

119. Singh, Tahsildar :- *Birth Place of Maharṣi Vyāsa : An Identification.*

Pur., XXXIV, No. 1,1992, pp. 80-85.

Vyāsa and *Mahābhārata* have been so immensely popular and truthful to the hardcore of real life that a campaign of identification of his birth place with various places in different parts of India started and many presumptions have been created with certain preoccupations. The author of this article opines that the *dvīpa* where Vyāsa took place should be on the bank of Ken and within the boundaries of Bundelkhand. In Naraini Tehsil there is a village named Syondha on the bank of Ken which seems to contain some features of archaeological significance. K.D. Bajpai in his article 'Discovery of Ancient Capital of Bundelkhand' opines that Syondha is ancient Śuktimatī which was capital of the Cedi kingdom. Thus Syondha appears to have been ancient Śuktimatī on the bank of river of the same name (Ken) flowing through the historic kingdom of Cedi dynasty (Bundelkhand). Dāśrāja father of Satyavatī lived somewhere in Śuktimatī where birth of the child Vyāsa took place from the womb of Satyavatī.---G.D.G.

120. Srivastava, V.C. :- *Continuity and Change in the Purāṇic Sun-Worship.*

Pur., XXXIV, No. 1, 1992, pp. 14-25.

The present paper analyses the problem of Vedic continuity and the non-Vedic changes in the Indian tradition of the Sun-worship in terms of concept of godhood, rituals and institutions as reflected in the Purāṇic ethos and tries to provide historical explanation of the changes. The Purānic concept of the Sungod combines the atmospheric and the metaphysical aspects of the Sun in the pattern of a graded reality as well as in the pattern of an integrated and unified reality.

The *Viṣṇu Purāna* expressly brings out the atmospheric concept of the Sungod when it describes the Sun as the chief of the planetary system and mentions about its chariot, its movement, its role as the arranger of the day and night, and seasons. The concept of the Purāṇic Sungod moves further in the direction of Humanization. In the early Purāṇas the legends of Satrājit Aditi, Yājñavalkya and Rājyavardhana are expressive of this transition from the natural to the humane. There are

references to vedic rituals such as *Gāyatrī*, *Sandhyopāsanā*, *arghya*, *ācamana*, *japa*, etc. for the sunworship in the Purāṇas which may be regarded as the Vedic survivals. The worship of the Sungod through the medium of images in temples by the method of *Pūjā* is definitely a Purāṇic innovation. The *Samba Purāna* states that there had been no tradition of Sun-image worship earlier and it was Sāmba who has been responsible for the tradition of the Sun-image. Another significant change in the Purānic Sun-worship may be traced in the adoption and influence of Tantricism. The later Purāṇas are full of references to the Tantric practices in the Sun cult. To sum up, the Purāṇic Sun–worship is an amalgam of continuity and change.—G.D.G.

121. Swaran Prabha :- *Koṭititha in the Great Epic and the Purāṇas.*
Pur., XXXIV, No. 1, 1992, pp. 51-60.

Koṭitīrtha does find mention in relation to about a dozen tīrtha complexes in ancient India. It figures more predominantly and frequently in relation to Kurukṣetra. The Great Epic and the *Vāmana*, *Nāradīya*, *Padma* and the *Kūrma Purāṇas* locate it at or near Kurukṣetra. The description in the *Mahābhārata* and the *Vāmana Purāṇa* is detailed enough to give the genesis of the name Koṭitīrtha. Also what is of special importance is that the *Mahābhārata* and the *Vāmana Purāṇa* describe it at or near Pañcanada along with the several other tīirthas connected with the worship of Śiva, thus placing it in a region which was predominantly under the influence of Śaivism. It was also associated with the presence of Rakṣasas who again were particularly devoted to the worship of god Śiva. The author concludes that all these factors would appear to suggest that the name Koṭitīrtha was perhaps originally associated with its seat in the western part of ancient Kurukṣetra i.e. the country about Pañcanada and Vinaśana. It was from this region that the name gradually travelled to other tīrtha complexes in the country. —G.D.G.

122. Wadekar, Mukund Lalji :- *Description of Rāma's Life in the Viṣṇu Purāṇa- Some Observations.*
Br.V, LVII, 1993, pp. 49-57.

The *Viṣṇu Purāṇa* is one of the ancient and important Mahāpurāṇas. The description of the various incarnations is an important and indispensable part of the subject-matter of the Purāṇas. The *Viṣṇu Purāṇa* also contains such descriptions but all of them are not

dealt with equal importance and complete details. Of ten incarnations Rāma, Kṛṣṇa, Varāha and Paraśurāma are treated in great length while Matsya, Kūrma and Kalkī are briefly alluded to.

The life of Rāma and the exploits of his brother are narrated with some details. Prof. Wilson notes 'this is an epitome of *Rāmāyaṇa*, the heroic poem of Vālmīki on the subject of Rāma's exploits'. An attempt is made here to study *Viṣṇupurāṇa* tradition of Rāma story to point out the distinctive features and implications of the same, by comparing it with the Rāma story in the critical edition of the *Vālmīki-Rāmāyaṇa*.—D.D.K.

123.Y. Krishna :- *Birth of Gaṇeśa : His Parentage.*

Pur., XXXIV, No. 1, 1992, pp. 74-79.

There is no unanimity among the Purāṇas regarding the parentage of Gaṇeśa. Only the two Purāṇas, the *Linga* and the *Śiva Purāṇa* consider both Śiva and Pārvatī as his parents. The *Varaha Purāna* makes him the son of Śiva only. The overwhelming majority of the Puranic accounts made Gaṇeśa as the exclusive creation of Pārvatī; in these accounts Śiva either plays no part or plays a marginal role in his birth and coming to life. –G.D.G.

IV - EPIGRAPHY AND NUMISMATICS

124. Banerjee, Manabeandu :- *Inscriptional Evidences of Vedicism During the Rule of the Early Gupta Monarchs.*

Anvi., XIV, 1991-93, pp. 30-35.

Inscriptions, issued by ancient Indian kings throughout the country, often record stray aspects of religious conditions prevalent in the contemporary society. The inscriptions circulated during the time of Gupta kings (320-500 A.D.) provide us with enough information relating to the religious atmosphere that was current at that time in different parts of the country. The vedic pantheon and the sacrificial form of worship, which were once triumphant in the age of Brāhmaṇas, gradually receded in the background during the later period of the Upaniṣads. Hetrodox religions like Buddhism and Jainism raised their strong protests against vedic rituatism. In a later period, Puranic Gods like Śiva, Viṣṇu others were worshiped by common people. Inscriptions issued during the Gupta period and preceding that period also vedic sacrifices are seen to have been popular among the people. A large number of inscriptions denoting several *Aśvamedha* sacrifices performed by those kings have been discussed in this title. Inscriptions furnish no record of common people performing vedic sacrifices. General people were attached to the *Smārta* tradition.—D.D.K.

125. Chakarvarti, T.N. :- *A Study of Some Aspects of Indian Kharoṣṭhī Inscriptions.*

Ṛm, VII, Nos. 1-2, 1975-76, pp. 35-68.

A careful study of the Indian Kharoṣṭhī inscriptions reveals the presence of a large number of foreign or non-Indian personal names, official titles, patronymics and other words denoting names of months *etc.* hitherto unknown to the vocabulary of earlier Indian orthodox languages and popular dialects. The coins bearing Kharoṣṭhī legends, seals, stones, plates, relic-vases *etc.* having on them inscriptions written in Kharoṣṭhī characters have been found scattered over a wide area in the North-Western, Northern, Western India and in the trans- Himalayan regions like Afghanistan, Chinese Turkestan *etc.* A large number of Greek, Iranian, Roman and other languages and scripts have been discussed in this title.–D.D.K.

126. Chatopadhyay, Aparna.:- *The Term 'Hida' or 'Idha' in Rock Edict-I and Other Aśokan Edict- I.*
VUOJ, XXXVI, Pts. 1-2, 1993, pp. 65-70.

In Rock Edict-I Aśoka says that here(*idha*) not a single living creature should be slaughtered or offered as a sacrifice. The exact implication of the term has been interpreted differently by historians. In the matter of stopping bloody sacrifices, in none of the fourteen version of Rock Edict-I, it is made clear whether the term 'idha' means Pataliputra or the whole empire or Aśoka' s palace or the spots where the Rock Edict-I was engraved. The fact that the context will matter most in understanding the true idea behind the term 'idha' or 'hida' used in different edicts is clear when we pay attention to the use of the term in Lumbini Pillar Inscription and in Rock Edict-XIII. In Lumbini Pillar Inscription the term is used in its narrowest sense meaning just the Lumbini garden where Lord Buddha was born and in Rock Edict-XIII it is used in its widest sense, that is, the empire of Aśoka. The author opines that by the term 'idha' or 'hida' in Rock Edict-I Aśoka wanted to convey the idea of his whole empire but he felt it to the people's noble choice to follow the new principle laid down by the monarch, since the new principle was not in conformity with the existing Vedic practices.—I.S.

127. Jaisala , H.B. Maheshwari :- *Jaisalamera Rājya kī Mudrāen (Coins of Jaisalamera State).(Hindi).*
Śod., Pat., VL, Nos. 2-3, 1994, pp. 17-20.

Upto the later half of the 18th century people kept preferring barter trade as a medium of exchange. On the state level the investments in form of copper, silver and gold coins were introduced for the first time in the 13th century. These coins were known as Fadīyā and Sonio. Sonios were made of gold. The first mint factory was established by Rāvala Sabala Singh in the year 1659-60. This coin was known as Dodia. It remained valid upto two hundred seventy years. It remained in transiction as the smallest coin of the state. In 1756 the first silver and gold coins were introduced. It was during the reign of Mahārāvala Akha Singh. Fadīyā was the smallest copper coin of Jaisalmera where as two *ānnas* were the smallest silver coins. After Jaisalemera's merger in Indian union three types of coins remained in transiction. They were the local coins, the Dabbu Paisa of Jodhapur and the coins of the British rulers.—I.S.

128. Mukherjee, B.N. :- *Discovery of Kharoṣṭī Inscriptions.*
QRHS, XXIX, No. 2, 1989-90, pp. 6-14.

The inscription in Kharoṣṭī are noticeable on pots, plaques and seals unearthed during archaeological excavations or as chance finds. The highest number of the relevant antiquities have been yielded by the Charaketugarh area in the district of 24 paragonas (North). All these data show that in the early centuries of the Christian Era, a certain community or several communities migrated from the zone of Kharoṣṭī and North western Prakrit to one or more than one area in the territory of West Bengal. In their new habitat or habitats they continued to use their own script and form of Prakrit language. Later on they introduced the 'mixed' script perhaps for writing their language or dialect in a script more easily understandable by local population and for making themselves conversant with local Brāhmī and also perhaps for maintaining a subtle distinction between the script of their dialect and that of the local form of Prakrit.—I.S.

129. Mukerjee, B.N. :- *A Unique Dated Seal.*
PPB, XIV, Nos. 1-2, 1988-90, pp. 27-32.

In this article the author studies a unique inscribed and dated terracotta seal. No other such dated early seal has so far been found in the mid-eastern part of the Indian sub- continent. The seal was found in 1984 in course of digging at Champahati in the district of 24 paraganas west Bengal. The inscription on the seal has been translated- year 79 month of Āswina, Seal of Latanida, the soldier who takes pleasures to be at the feet of Hara(Śiva). The year 79 may refer to the well- known Śaka Era of 78 A.D. or Vikrama Era of 58 B.C. The occurence of the year 79 in a seal inscription of early medieval mid-eastern India lends to it a unique character.—P.G.

130. Mukherjee, B.N. :- *Socio Economic Terms in the Kharoṣṭī Inscriptions of the Indian Subcontinent.*
JAIH, XVII, Pts. 1-2, 1987-88, pp. 122-134.

The paper contains the discussion on the socio-economic terms in Kharoṣṭhī inscriptions which betray a lack of sufficient data in such documents which generally record religious donations. The lacunae regarding information on society or economic conditions will have to be filled up at least partly with the help of literary and other types of archaeological sources. We may, however, expect to come across more

socio-economic term in the newly found source, the Kharoṣṭhī and Kharoṣṭhī Brāhmī inscriptions of Eastern India. The export of grain to foreign countries is suggested by several seals displaying ships and corn alongwith the inscription in the Kharoṣṭhī- Brāhmī script by term like *trideśa –yātrā*, *Jalodhi-sakra* and *Trapyaga*. –P.G.

131. Pandey, S.K. :- *The Sātavāhana Coins from Bilaspur District.*
PBP, XVI, 1994-95, pp. 101-106.

Prior to excavation at Malhar (Distt. Bilaspur) the Sātavāhana rule in Chattisgarh was known only by the coins of Āpīlaka and silvar portrait coins of Gautamiputra Śātakarṇi, reported from Bālapur. On the basis of those evidences the rule of the Śātavāhanas was fixed in the 2nd and 3rd century A.D. The excavation proved that Malhar happens to be the regional capital of the Sātavāhans in the pre-Christian era. The rule of the Sātavāhanas was ended in the beginning of the 4th century A.D. During their rule the Māgha dynasty also ruled for some time. Different types of coins of Sātavāhanas have been given in detail.—D.D.K.

132. Roy, Jahnawi Shekhar :- *A Note on Ayodhyā Inscription.*
Pur., XXXVI, No. 1, 1994, pp. 114-116.

Tretā kā Thākur was built by Maharaja Jayacandra of the Gaharwal dynasty in A.D. 1184 is said to be based on an inscription, found in the ruins of the mosque built by Aurangzeb at the site of the demolished temple. Dr. Bakker quotes Fuhrer (1889,68) "Inscription No. XLIV is written in twenty incomplete lines on a white sandstone, broken off at either end, and split in two parts in the middle. It is dated Saṃvat 1241, or A.D. 1184, in the time of Jayacandra of Kanauj, whose praises it record for erecting a Vaiṣṇava temple, from when this stone was originally brought and appropriated by Aurangzeb in building his masjid known as Treta Ki (SIC) Thakur. The original slab was discovered in the ruins of this masjid, and in now is the Faizabad local museum.

After giving the above reference, Dr. Bakker adds, 'Presently' the inscription is preserved in the state museum in Lucknow (Arch. Dep. 53.4). Dr. Bakker did not see the inscription himself. Dr. Sailendra Kumar Rastogi was kind enough to take pains to trace it in the store vault of the museum. The inscription is about 2'8" in length and 10" in width. It is in two pieces. The writing is in ten lines. It is clear from the

text that the inscription has nothing to do either with the temple Tretā kā Thākur or with Maharaja Jayacandra.

It will be interesting to note that differences between the present and the original inscription referred by Fuhrer. The original was in twenty incomplete lines, while the present inscription has only ten lines. The original was broken off at either end, and split in two parts in middle, the present one, though broken in the middle does not break off at either end as its ends are clear cut.—G.D.G.

133. Sankaranarayanan, S.:- *A Pallava Inscriptional Poem in Sanskrit.*

Br.V, LV, 1991, pp. 71-90.

An early Pallava inscriptional poem in Sanskrit was discovered and published with translation by E. Hultzsch a century ago, but not received adequate attention either from historians or from Sanskritists. An attempt is being made to evaluate the significance of this poem.

This poem is in the form of a eulogy of the Pallava king Rājasimha *alias* Narasimhavarman II c.670-700 A.D. of Kāñcī who assumed many epithets like *Ranajaya*, *Śrībhadra*, *Citrakārmuka*, *Ekavira* and *Śivacūdāmaṇi*. The poem consists of 12 verses on granite slabs engraved in a single line, outside the temple known as Kailasanatha temple in Kancipuram, Tamilnadu. It is written in ancient South Indian Characters called 'Pallava Grantha'. The metres used are *Sragdhara*, *Śārdūlavīkrīḍita* and *Anuṣṭubh* . Verse 10 is in rare metre. The pallavas had much fascination for Lord Śiva and the sacred river Gangā. The poem concludes with benediction technically called the *Bharatavākya*.—D.D.K.

134. Sarkar , Debarchana :-*The Junāgaḍh Inscription of Rudradāman I Dated Śaka Era 72, : A Critical Study.*

Anvi., XV, 1994-95,pp. 38-54.

A serious charge against Sanskrit literature is that it hardly mirrors any sober sense of history. We are unable to deny the paucity of truly historical literature in Sanskrit yet it must not be lost sight of that the Sanskrit inscriptional literature is a gold mine of reliable historical facts which help us immensely to reconstruct ancient Indian history.

The Junagarh inscription of Rudradaman I dated 72 Śaka Era (150 A.D.) which not only possesses great historical value but also a fine specimen of Sanskrit court poetry written in elegant prose thus

being a worthy predecessor of the ornate prose romances of Daṇḍin, Subandhu and Bāṇa. In fact the discovery of this inscription is said to have failed the renaissance theory of Sanskrit literature once propounded by Max Muller.—D.D.K.

135. Sastry, P.V. Parabrahma :- *Sanskrit in the Inscriptions of Āndhradeśa.*

VUOJ, XXXVII, Pts.1-2, 1994, pp. 35-48.

Samudragupta's invasion on Andhradeśa in 360 A.D. was a landmark in the history of Andhra in more than one respect. In the first place the Gupta king removed several petty kings and installed in their place some new kings with the objective of popularising the cult of the Purāṇas through their patronage. He intended to check the growth of Buddhism in the society in his own land of Magadha and Andhra in the South. Secondly Sanskrit scholars were patronized for spreading *sanātana dharma* by setting them in Agrahāras. Thirdly, Sanskrit was made the language of documents in the royal courts. The early Pallavas, Sālankayanas and the kings of Kalinga began to issue their gift deeds in Sanskrit only. Some earlier Prakrit records were redrafted by rendering them into Sanskrit. Some Telgu names of villages, tanks, river *etc.* were Sanskritized. Different types of Sanskrit Inscriptions have noted and discussed in this paper.-D.D.K.

136. Sethna, K.D. :- *The Greco-Aramaic Inscription of Kandhār- Some Second Thoughts on its Interpretation.*

HSAJ, I, No. 1, 1986, pp. 168-191.

A rock- inscription in two languages Greek and Aramaic was discovered in April 1958 at Shar-I- Kuna near Kandhar in Southern Afganistan. It was copied, translated and commented on both by Italian and French scholars. Translation from the Greek was easy; the Aramaic presented some difficulties. But the result was hailed and it was related to the Mauryan emperor Aśoka who is generally taken to have reigned in c. 269-232 B.C. J Filliozat made a literal English translation of the French versions. D.C. Sircar assigned the bilingual inscription to the 13th or the 14th year of Aśoka : that is 256 or 255 B.C. The Greek version reads 10 years having passed since the coronation of king Piodasses has shown piety to mankind, Aramaic real king Priyadarśi and his characteristics. Different views about ancient people especially Yavanas have been presented in this title.—D.D.K.

137. Shastri, Ajay Mitra :- *Balāghaṭ Plates of Vākāṭaka Pṛthivisheṇa II : Some Reflections.*

VUOJ, XXXVI, Pts., 1-2, 1993, pp. 51-64.

The Balāghat plates were important when discovered because they first brought to light Narendrasena and Prthivisheṇa II. The expression *dvi-magna-vaṃśoddhartuḥ* used with reference to Pṛthivisheṇa II does refer to two catastrophes from which he rescued his family. The first of these was that which had led to his father's deprivation of his kingdom or its major part from which he had rescued it before his tenth year and the second calamity, perhaps the invasion of the Nalas, took place after his seventeenth year. Bālāghaṭ plates, though left unfurnished are of great value for the history of the branch of the Vākāṭakas to which Pṛthivisheṇa, the donor, belonged.—I.S.

138. Shastri, Ajay Mitra :- *Nachnā- kī Talāi and Ganj Inscriptions of the Time of Vākāṭaka Pṛithivisheṇa :Problem of Ascription.*

PPB, XVII, 1995-96, pp. 54-73.

In the year 1883-84, Sir Alaexander Cunningham located a couple of inscriptions in a small village called *Nachnā- kī- talāi* on two faces of lithic slab found lying near the fort Kuthargadh in the Jaso State in the Panna district of Madhya Pradesh. Of these, one was incomplete and other was inscribed well and complete. Cunningham gave his reading of the texts in the Archaeological Survey of India in 1885. In 1919 Rakhaldas Banerji found another identical inscription at some other place in Panna district. The inscriptions are in Sanskrit and box-headed variety of the Southern Brahmi. These inscriptions created a tricky problem about the identification of two kings namely Pṛithvisheṇa and Vyaghradeva, and this paper presents a solution suggested by the learned author of this article.--D.D.K.

139. Singh, A.K. :- *Kherwa Inscriptions.*

PPB, XVI, 1994-95, pp. 97-100.

Two inscriptions engraved on the pillar base of the *Rangamaṇḍapa* in *Ambāmātā* temple at Kherwa, Mehsana district, Gujarat have been discussed in this article. These inscriptions are important as they provide a good deal of knowledge of three generations of an artisan family who gifted some *drammas*. These are as under :-

A. Inscription of Samvat 1303: This is engraved in 12 lines in Ambāmātā temple. It was written in Pauṣa month Wednesday on the third day of dark half of the month. It is written for the welfare of Pūnasīha, the son of Chhādā and the son's san of Sūmā.

B. Inscription of Samvat 1305 : Its language and script is Nagari. The object of the inscription is to mention the gift of some *drammaa* for the benefit of *Śreniya –dharma* and the welfare of Pūnasīha by the *sūtradhara* chhādā.--D.D.K.

140. Singh, Jai Prakash :- *Rāma on Indian Coins.*
Pur., XXXVI, No. 1, 1994, pp. 117-126.

Numismatic evidence with regard to Rāma and his legend is inadequate. Early coins of the sub-continent, from the punch- marked coins to those of the Kushanas, do not contain any evidence to suggest the popularity of his legend and lore during the period of their issue. Kings of the Gupta family issued gold coins of the Archer type with regularity. Rāma also was an archer par-excellence, and a bow and arrows in a quiver at his back, came to be his constant companions. It is, therefore quite possible that the Gupta kings as archers may have compared themselves with Rāma. There is no evidence, however to confirm this supposition. A coin of Kadambas bears a short legend *Srīrāma* which possibly refers to the hero of *Rāmāyaṇa*. Rāma is perhaps found on a coin of Hoyasala King Somesvara (1235-60). On the reverse of the coin is depicted a standing male holding a strung bow in his left hand. The figure was taken as that of Rāma or Śiva as kirāta, more probably the former. Coins of Tirumala Raya (1570-73) contain the first definite depiction of the god. On some of his coins called *varahas*, Rama and Sita are seated on a couch. Lakshmana, holding a bow in right hand on some, and in left on others, is shown standing behind on the obverse. The reverse is occupied by three line legend *Śrī Tirumalaralyalu*. Three coins of Akbar are known to depict Rama and Sita. Two of these are of gold and the others one is of silver.—G.D.G.

141. Srivastava , Om Prakash Lal :- *Recent Explorations III- Syāvarī Jhansi) kā Prācīna Prastara Abhilekha.(Hindi).*
PPB, XVII, 1995-96, pp. 160-161.

An inscription has been found in a small village name Syavari in Jhansi district in the Bundelkhand Mandal of UP. The language of this

piece is Sanskrit written in Brahmi lipi. Only two fragmentary lines are available in it. This inscription reads that it was inscribed in the month of Vaisākha (April, tithi 2nd of Śuklapaksa. On the basis of the writing it appears to have been written in the 2nd century A.D. This inscription gives a new name 'Satakoka' who may be a king, his army chief or any ordinary man. At a small distance from this place Airacha has some coins of the 2nd century bearing the name 'Mugamukha' have been located which gives the name of a king Dāmamitra who had performed Pondrika and Asvamedha Yajna. This inscription introduces a new royal family whose first king was Satanika and Ādhyamitra was his military general whose coin is also available hence he appears to be a king. Some other names are also described in this title.—D.D.K.

142. Thaplyal, K.K. :-*The Ayodhyā Stone Inscription of Dhanadeva : An Appraisal.*

Pur., XXXVI, No. 1, 1994, pp. 104-113.

The two lined inscription was discovered from Ranopali, a suburb of Ayodhyā in Faizabad district Uttar Pradesh. It is inscribed on a flat stone slab which at present is fixed at the foot of the entrance of the *Samādhi* of Baba ɔangat Baksh. The language of the inscription is Sanskrit and is in Brāhmī script. Most of the scholars place it, on palaographic grounds, to first half of the first century A.D., although cogent reasons have been put forth for ascribing it to the middle of the first century B.C. on the same ground.

According to mostly accepted view the inscription records the construction c ˆ a *Ketana* by Dhanadeva, (who was) the son of a lady of kauśika gotra, king of Kosala and sixth (descendant) of the Senapati Pushyamitra-the performer of the two horse sacrifices for his father Phalugdeva Dhanadeva as per evidence of the epigraph belonged to the family of Pushyamitra, who was the founder of Śunga dynastry. This is the only epigraph which mentions the name of Pushyamitra, founder of the Śunga dynastry. It is the only source of information regarding Pushymitra's having performed two horse- sacrifices. It refers that powerful king as Senāpati without any royal title. It informs us about the customs of erecting shrines in memory of departed ancestors. It shows that the Śungas continued to rule around Ayodhyā long after the Imperial Śunga power had been supplanted.—G.D.G.

143. Vajpai, Santosh Kumar :- *Kalcurī Śāsaka Gāngeya Deva ke*

Sikke(The Coins of Kalacuri King Gāngeya Deva). (Hindi).

PPB, XVII, 1995-96, pp.171-175.

In the early medieval period Chedi Desha was known as *Dahala mandala* and was ruled by the Kalachuri kings. This dynasty is known as Kalacuri, Katachuri, Haihaya or Ahihaya. They claim themselves to be the scious of Sahasārjuna Kārttavīrya. Their capital was Tripuri. They ruled over the Northern India for three hundred years. King Vamarājadeva was the founder of this kingdom. Some other kings followed him but they had no coins. It was Gāngeya Deva Vikrmāditya , a powerful monarch who started numismatics for the first time in his state. He ruled over this area from 1015 A.D. to 1040 A.D. and introduced three types of coins of gold, silver and copper, and his name was inscribed on them in Nagari script. A detailed study of three types of coins is available in this paper.---D.D.K.

144. Verma, T.P. :- *The Khanikar Gaon Stone Inscription (A Reappraisal).*

HSAJ, I, No. 1, 1986, pp. 281-284.

Dr. P.C. Choudhury has published a fragmentary stone inscription found from Khanikar Gaon, Sarupathar in Golaghat Sub-division of Sibsagar district of Assam. The present paper is devoted to discuss the reading of Prof. Choudhury and throw some light on its date on the basis of its paleography. He has restored and deciphered the lines and its translation runs as follows :-

"Meaning donation (of a land or temple land) is made to one Brahmadatta who is greater than others like the moon though occupying an unexaulted position in a zodiac. Its (four) outside boundaries are :- In the east lies the pond Dimru and in the west is the banyan tree, the object of devotional worship by the Aryanas, desirous of obaining prosperity. Considering the paleographical pecularities of this inscription it has been assigned to the reign of Bhaskarvaman. This discovery extends the sway of the Kamarupa kings in those remote eastern areas.—D.D.K.

V - GEOGRAPHY

145.Bhargava, P.L. :- *Was Lankā Situated in the Vindhya Forests?*.
Ṛm, VII, Nos. 1, 1975-76, pp. 115-120.

According to Dr. Sankalia the events on the basis of which Vālmīki composed his epic *Rāmāyaṇa* happened many centuries before his time and that he must have acquired a knowledge of them from the tales current among *sūtas* of Ayodhyā. In the third book of *Rāmāyaṇa* it is clearly said that the Rāma dwelt at a place called Pañcavaṭī on the bank of river Godāvarī. In the south of the Godāvarī there was a colony of Rākṣasas called *Janasthāna*. Kişkindhā lay further south and the Lankā was situated to the south of Kişkindhā. This topography is clearly described in canto 123 of the 6th book where Rāma's travelling from Lankā to Ayodhyā in a Vimāna shows to Sītā the various spots connected with his life. According to Vālmīki Lankā lay to the south of Godāvarī. Some other places have also been narrated . –D.D.K.

146.Chakravarti, Adhir :- *Harikela's Contact with Outside World.*
JAIH, XIV, Pts. 1-2, 1989-90, pp. 1-53.

It is a comprehensive study which, under outside world, includes both Indian and extra- Indian countries and regions which never formed part of Harikela. The paper contains a resume of the controversy on the original territory and extent of Harikela, which originally was the nearest Srihatta (mod, Sylhet) region and the name was later applied in a wider sense to Vanga, consisting of Noakhali, comilla, parts of Tippera and Chittagong districts but did not include Srihatta region before the times of king Candra. Different routes, maritime contacts of Harikela Samataṭa Vanga which received settlers from outside as well as sent out its own natives in other states, both Indian and foreign and its contact with the outside world was uninterrupted during the period of the present study (that is, before the middle of the 8th century).—P.G.

147. Dash, Kailash Chandra :- *Nīlasundaragiri- A Purāṇic View-point.*
Pur., XXXVII, No. 2 , 1995, pp. 164-170.

The *Dhāma* of Puruşottama- Jagannātha, a significant sacred centre in south- eastern India, has been stated as Nīlagiri in the texts like *Puruşottam Kşetra Māhātmaya*, *Kapila Saṃhitā*, and *Nīlādri Mahodaya*.

But the Oriya poet Sāralā Dās (15th century A.D.) in his *Mahābhārata* refers to this sacred centre as Nīlasundaragiri.

The sacred centre *Puruṣottam Kṣetra* on the sea-shore of Utkal was in existence before the compilation of *Mahābhārata*(in Sanskrit); but then it was possibly not famous as a centre of Viṣṇu. The *Vana Parva* of *Mahābhārata* refers to *Mahāvedī* on the sea-shore of Orissa. But it does not state that it was the centre of worship of an Āryan deity. The author opines that the hightened altar(*vedī*) on the sea-shore of Utkala was utilized by the tribal people as their religious centre. Before the 3rd century A.D. Anga, Vanga and Kalinga(of Eastern India) were accepted as the land of the Mlecchas as the Purānic sources and the Dharamśāstra texts refer to this fact. These texts state that the Āryans did not like to visit these countries for the reason stated above. Many years after the compilation of *Mahābhārata* this zone was called Nīlagiri. The reasons for naming the *Vedī Kṣetra* as Nīlgiri and by whom such a name was given are not known. Nīlagiri was the ancient name of *Puroṣottam kṣetra* either due to the effort of Śaṅkara or due to the geographical location of the site. Sāralā Dās accepted *Purusottam ksetra* as Nīlasundaragiri. The *Mūṣalī Parva* of *Sāralā Mahābhārata* refers to a part of the *Puruṣottam Kṣetra* as Sundaragiri. This is also stated in the *Vana Parva* of *Sāralā Mahābhārata*. Sāralā Dās picked up the distorted name Sundaragiri from popular memory. Possibly in order to establish his view on *Puruṣottama kṣetra* before the common people of his time Sāralā Dās accepted *Sundara* for *Sindūra*. As a result *Sindūra parvata* become known as *Sundara Parvata* in his text.—G.D.G.

148. Kak, Ram Nath & Kak, Subhash :- *Kashmir, Sarasvatī and the Floods in Mohenjo- Daro.*
JOIB, XLIII, Nos. 1-2, 1993, pp. 1-6.

In view of the major tectonic events of India's ancient past, the geographical references in the *Ṛgveda* can be used to provide chronological clues . The draining of Satīsara lake is post Ṛgvedic and current hydrological evidence indicates that it occurred in 1900 B.C. The draining of the Nepal valley has been ascribed to 5000 years ago and consìdering the inherent uncertainty in such it is quite possible that the draining of the two valleys might have occurred around the same time due to related tectonic events. The account of the flood in the *Śatapatha Brāhmaṇa* might refer to the draining of the Satīsara.—P.G.

149. Pal, J.N. :- *The Neolithic Cultures of the Northern Vindhyas and the Middle Gangetic Plain.*
JAIH, XVII, Pts. 1-2, 1987-88, pp. 1-15.

The available record of the archaeological data of the Neolithic cultures of the Vindhyas and the Gangetic plain suggests that though the early farming cultures of both the regions have several common features, the latter has some additional features, of its own which present technological advancement. It tends to infer that possibly the Gangetic Neolithic culture has its roots in the Vindhyan Neolithic culture and it evolved certain distinctive features, bone artefacts, terracotta objects, beads of semi-precious stones and many new elements of the ceramic industry. In the absence of dependable and consistent 14-C date, the problem of chronology of the culture is not finally resolved. However the present evidence suggests a date of 3rd –2nd millennium B.C. to the Neolithic culture of Northern Vindhyas and Middle Gangetic Plain.—P.G.

150. Sharma , T.R. :- *Names and their Geographical Implications- Ayodhyā, Sāketa, Kośala, Avadha(Oudh) etc. And their Extension in India and Outside.*
Pur., XXXVI, No. 1, 1994, pp. 13-17.

The various names used for Ayodhyā such as Kośala, Uttara Kośala, Dakṣiṇa Kośala, Sāketa, Śrāvastī, Avadha or Awadha(Oudha) need to be discussed independently so as to arrive at their significance with regard to their usage in general or specific context.

1. Ayodhyā :- Ayodhyā literally means which can not be fought out i.e. which is impregnable. The *Rāmāyaṇa* describes it as a city in the prosperous country named Kośala situated on the banks of the river Sarayu. According to *Viṣṇu Purāṇa* it was known as Kośalanagara and according to the *Vividhatīrthakalpa* the city is also known as Sāketa, Iksavākubhumi, Ramapuri and Kosala.
2. Kośala- In the *Rāmāyaṇa* it has been described as a great and prosperous country. Raychaudhuri states that Kośala proper contained three great cities, namely Ayodhyā, Sāketa and Sāvatthi or Śrāvastī, besides a number of minor towns.
3. Uttara Kośala –The river Sarayu divided the Kingdom into two parts- Uttara Kośala and Daksina Kośala. Dey and Law mention Ayodhyā to be the Capital of Dakṣiṇa Kośala.

4. Daksina-Kośala –It has been mentioned in the *Rāmāyana* that Lord Rāma had himself anointed Kuśa as a King of Dakṣiṇa Kośala which the author identifies with Kushinagara *i.e.* Kasia in district Gorakhpur which is attested by the evidence from the *Raghuvaṃsā* of Kālidāsa.
5. Sāketa-Sāketa is often supposed to be the same as Ayodhyā but Prof. Rhys Davis has clarified on the evidence of the Buddhist literature that both the cities existed in Buddha's time.
6. Śrāvastī-It was the name of a city situated north of the Ganges and founded by king Śrāvasta. It was the ancient capital of Kosala.—G.D.G.

151. Vishvakarma, Ishwar Sharan :- *Avanti kā Aitihāsika Bhūgola (Historical Geography of Avanti). (Hindi).*

PPB, XVI, 1994-95, pp. 129-137.

A branch of the Hayihaya was termed as Avanti people and the area which they occupied was called Avanti state. Formerly it was called Avantipur and its modern name is Ujjayani. Another branch of the Hayihayas known as Vitihotras ruled over Avanti for a short period. In the *Rāmāyaṇa* Avravanti and Avanti are mentioned as two separate Janapadas. In the *Mahābhārata Sabhāparva* also Mahismati and Avanti have been noted as two separate Janapadas. In the Pāṇini's *Aṣṭādhyāyī* the name Avanti has been known from a girl from Hayihaya's family. It was a custom in ancient India to name a state or town after the name of a girl from royal family. A vivid account of Avanti is available in this article.—D.D.K.

VI - HISTORY

152.Arora, G.S. :- *Lord Hardinge of Penhurst and Abolition of Indian Indentured Emigration.*

QRHS, XXIX, No. 3, 1989-90, pp. 19-28.

When Lord Hardinge came to India, the criticism of and opposition to the Indian indentured Emigration had assumed significant importance. The Indian Emigration to overseas British colonies began in 1834 when the institution of slavery was abolished in the British Empire. The emigration of Indian labourers was not the movement of free labour. It was a regulated emigration under an agreement to labor for hire in a foreign country, which came to be termed as Indenture System. The emigration system was defective in almost every stage of its operation. Recruiting in the districts of India was largely based on deception, kidnapping and concealment of facts of the three phases of the emigration system, the one concerned with the life and work in the colonies aroused the severest of criticism.

Mohandas Karamchand Gandhi was mainly instrumental in projecting the problems of emigrants in its true perspective, and for bringing it to the notice of London, Indian and South African Governments, as well as of the Indian National Congress. Emigration problem became a strong and effective force in the political compaign against the British rule in India. Rising public opinion and strong conviction of lord Hardinge against the wicked emigration system, Pt. Madan Mohan Malaviya moved his resolution on 20th March, 1916, in Governor General's Council for an early and total abolation of the system. Lord Hardinge was in Chair. He at once announced acceptance of the resolution. He expressed his deep dislike of the system and he asked as to why should the labourer have to journey thousands of miles over the "Black Waters' to settle in a strange country, when he can obtain in India the choice of better paid labour.—G.D.G.

153.Bhattacharyya, Amitabha :- *The Maṭhas of Eastern India in these Early Medieval Period.*

JAIH, XVII, Pts. 1-2, 1987-88, pp. 164-178.

Some of the Maṭhas were centres of education while some were boarding houses meant for either the ascetics or students and others were connected with the missionary activities of the respective sects. The cumulative evidence tends to indicate that the institutional education

was not unknown to the followers of the Brahmanical system in the early medieval period. The existence of Pāśupata sect and the development of the Mattamayūraka sect which led to the rise of the cult of Mūrtiśiva in northern Bengal is known to us from various sources. It is presumable that the *gurvāyatanas* an instance of which is recorded in the Mathura inscription of the year 61 were the precursors of the Śaiva Maṭhas of the early medieval period.—P.G.

154.Bhardwaj, O.P. :- *Presidential Addresss (Being a Survey of Study- material on Kurukshetra).*

KTA, 1990, pp. 1-6.

This is an informative presidential address delivered by the author while chairing the inaugural session of a Seminar, viz. 'Kurukshetra through the Ages', held at Kurukshetra in 1988. The author has described the religious and cultural importance of Kurukshetra and after it has depicted a full chronological account of articles, books, archaeological excavations and their reports published with regard to Kurukshetra. He has suggested to correlate archaeological discoveries with the testimony of literary works. History is a subject which is completely at the mercy of its sources. Literary works are as good sources as other archaic remains. The true historian must pledge to seek truth, understand truth, accept truth and propagate truth .—R.S.

155. Chakraborty, Ranjan :- *Some Aspects of Social Banditry in Bengal : C.1793- 1860.*

QRHS, XXVI, No. 4, 1987, pp. 52-53.

The social bandits with whom the present paper is concerned are men who remain within the peasant society and are helped and admired by the co-villagers though the state views them as dangerous elements. The official papers as well as popular tradition substantiate the fact that the poor peasants helped and admired the noble bandits of Bengal like Biswanath Sardar, Ramlal and Raghunath for they could grasp the conflict between themselves and their foes.

The study of Banditry is a study of the cans-culottes or 'revolutionary crowds' in history, and therefore despite certain uniformity of pattern in the social composition of the bandits it would be misleading to describe them as a sort of homogeneous group of men. —D.D.K.

156. Chattopadhyay, Aparna :- *Nurjahan – Some Analysis of Her Influence on Jahangir.*
JOIB, XLIII, Nos. 1-2, 1993, pp. 27-36.

The paper critically scrutinizes the observation of Dr. Beni Prasad which gives the idea that after marrying Nurjahan at the age of 43, Jahangir had became an inactive man both mentally and physically. It is established here that Jahangir was not an inactive sovereign living in ease and comfort. He was taking lively interest in wars and conquests until 1622 when Kandhar was lost. The fact that upto the age of fifty four, Jahangir was writing his memoirs also shows that mentally also he was quite an active man even some years before his death.—P.G.

157.Chauhan, Gian :- *Feudalisation of Educational Institutions in Early India.*
JOIB, XLIII, Nos. 1-2, 1993, pp. 15-22.

After careful survey of inscription and literature, it is established here that the education in early India depended upon the financial and political position of the family. Influential and higher class people used to send their sons to Brahmanical and Buddhist educational Institutions. The institutions were not free from external control like that of the ruler's politics, even teachers worked under the influence of ruler. Thus it has been concluded that these Institutions were feudalized.—P.G.

158.Chitalvana, Rava Ganapat Singh :- *Abu aura Bhīnamāla Kā Pratihāra Rājavaṃśa (Pratihāra Royal Dynasty of Abu and Bhīnamāla.(Hindi).*
Śod. Pat., VL, Nos. 2-3, 1994, pp. 38-57.

This paper contains a chronological account of Pratihāra royal dynasty of Abu and Bhīnmāla on the basis of rock inscription pertaining to V.S. 1894 and another rock inscription found in Kṣemakarī goddess temple of Vasantgarh. It also quotes different authentic sources that throw light on Pratihāra royal dynasty, that authenticate his view. It also quotes certain incidents that go to prove the existence of Pratihāra royal dynasty of Abu and Bhīnmāla. It also makes a mention of various Pratihāras that became the rulers of Abu and Bhīnamāla one after the other. The first of them was Nāgabhaṭṭa who became the first ruler of this dynasty. He was very popular among the masses. He got some works of social welfare executed. He includes various temples. He was

succeeded by his nephew who ruled between V.S. 817 and 835. It also seems that Nāgabhaṭṭa's eldest son Lakṣmīvara. also ruled from V.S. 817 to 840. Nāgabhaṭṭa II succeeded in reviving the luxuries of Pratihāras. He transferred his capital from Śrīmāla to Kannauja in 1872. He was succeeded by his son Rāmabhadra. The paper bears a special significance as it introduces the reader with the lineage of various Pratihāra royal dynasties that ruled over Abu and Bhinamala from time to time.—I.S.

159.Chatterjee, Pranab Kumar :- *Subhas Chandra Bose and Complexities in the Bengal Congress* (1939-40).

QRHS, XXXIV, Nos. 1-2, 1994, pp. 55-63.

The Confrontation between Bose and the Congress High Command not only affected Congress politics at the top but also snowballed into a year long intra-party conflict in Bengal provincial congress politics. The paper intends to analyse the complexities in the Bengal Congress at three different levels- the organisational network, congress electoral politics in the Calcutta corporation and factional conflict in the congress legislative party. Bose's role in the deepening crises had both a wider and a specific character.—P.G.

160.Godre, Prabhakar :- *A Note on the Genesis of the Maratha Invasions of Bengal.*

QHRS, XXXIV, Nos. 1-2, 1994, pp. 20-22.

Though there was religious ill-will between the Marathas and the Muslims the particular reason for the Maratha invasion of Bengal was a treaty right, secured by Marathas from the Mughal Emperor.—P.G.

161.Gurumaita, Bhuvaneshvara Prasad :- *Kurukṣetra ke Tīrtha : Purāṇon evam Mahābhārata Ke Sandarbha men (Pilgrimage–Places of Kurukshetra : With Reference to Purāṇas and Mahābhārata). (Hindi).*

KTA, 1990, pp. 45-68.

The author has discussed the difference between *tīrtha* and *kṣetra* and has narrated many senses of the former according to lexicons and Purāṇas. He has dealt with the making of the name Kurukṣetra, its

boundary and situation, sacred rivers and forests, as many as 100 pilgrimage places, pilgrimage places with regards to different Gods, and its important sacredity .--R.S.

162. Husain, Mir Zohair :- *Sayyid Ahmad Shaheed.*
QRHS, XXVI, No. 4, 1987, pp. 48-51.

Sayyid Ahmad Shaheed (1786-1831) is well-known in Islamic history for founding and leading the Mujahidin Movement (Movement of Muslim Holy Warriors) in the Indian subcontinent. This religio-political movement was an attempt to make India Dar-al-Islam (Abode of Islam) by establishing an Islamic State in the face of British, Hindu and Sikh opposition.

Sayyid Ahmad was born in Rae Bareli in Oudh (India). He received an Islamic education both at home and traditional Islamic schools. In 1810 he become 'a soldier of Islam' in Amir Khan's Pathan army in the NWF, and came to India in 1817 and continued his preaching for Islam. According to some experts, he had grown the seeds of Pakistan movement, with its Islamic ideology a century later. He had suffered a terrible defeat in the battle of Balakot.—D.D.K.

163. Jain, Dharmachandra :- *Prārambhika Bauddha Sāhitya ke Paripreksya men Kururāṣṭra (Kururāṣṭra in Early Buddhist Literature).(Hindi).*
KTA, 1990, pp. 30-34.

In early Buddhist literature *Uttarakuru, Kururāṣṭra, Kurudeśa, Kurujanapada* and *Kurujāngala etc.* words are found referred instead of *Kuruksetra. Kurujanapada* is at ninth palce in the list of *janapadas* found in *Anguttara-nikāya.* Buddha himself visited *Thulla- Koṭṭhita* and *Kammāsadhamma* of *Kurujāngala* and preached *saddharma.* In the north of *Sumeru* there is Uttarakuru, in the east *Purvavideha*, in the south *Jambudvīpa* and in the south *Aparagoyāna* are situated. The compositor of *Bauddha-vibhāṣā*, Ācārya Sanghabhadra mentions that there is no inhabitation at all in the four *dvīpas, i.e. deha, videha, kuru* and *Kaurava.* It is clear that *uttarakuru* and *kuru* are different places. *Kururāṣṭra*, actually was situated in the north west of Pāñcāla. Some of its eastern part was mixed with *Uttara-pāñcāla* (Kosala) in Buddha's period. Hastinapura was the capital of *uttarapāñcāla* at that time.---R.S.

164.Jana, Rangan Kanti :- *The Kaivartta Revolt –A Peasant Uprising in*

the Pala- Age.

JAIH, XIX, Pts. 1-2, 1989-90, pp. 179-195.

The Kaivartta revolt is a rare historical event in the history of ancient India as well as Bengal. No other ancient text than the Sanskrit Kāvya *Rāmacarita* composed by Sandhyakaranandin in the reign of Madanapāladeva the fourth king from Rāmapāla does mention any type of such vigorous reaction in form of revolt of the peasant as well as common people during that time or earlier. The economic exploitation such as heavy texation was the main cause of vexation. On account of his oppressive rule, the Pāla king Mahīpāla II succumbed to a revolt of his feudatory chiefs. It can be inferred that there was a coup-de-tat by Divya, a high ranking officer, perhaps for the sake of the oppressed Kaivarttas who were traditionally the fishermen. Casha-Kaivarttas formed the break a way group of the Kaivarttas, the prefix casha (i.e. peasant) being used due to their new occupation. The Kāvya refers to 'Bhima's army in frightfulness which was liked very much by those people who were excited on account of high taxation during the reign of previous Pāla ruler.—P.G.

165. Jana, Satya Saurabh :- *A New Light on the Bhaumakara Era.*

JAIH, XIX Pts. 1-2, 1989-90, pp. 197-99.

Recently a stone slab discovered in a temple at Madhavpura in the Midnapora District (W.B.) bears an inscription consisting of 19 lines is palaeographically dated to about the end of 12th century A.D. At the end of the line 15, it contains an expression "Saṃvat 368". The description of the donor as *Radhasri* proves that at that time Midnapore area of west Bengal was within the geographical limit of *Radha*. The internal evidence proves that a temple was constructed in the year 368 which is referable to an era, whose fourth century roughly corresponded to c-12th century A.D. The use of Bhaumakara Era in the adjoining region of Orisa is well-known to us. There is controversy among scholars with regard to initial year of the era. It is fixed as A.D. 831 by D.C. Sircar as and C.A.D. 736 by R.C. Majumdar. The latter view is supported by K.C. Panigrahi. Madhavpura inscription is important for three reasons. Firstly it is the only inscription from west Bengal which appears to be dated in a year referable to the Bhaumkara era. Secondly, the Bhaumkaras or atleast a branch of their feudatories extended their sway over the Midnapore region. Finally palaeography of the inscription

seems to lend support to the theory of D.C. Sircar on the initial year of the Bhaumakara era *i.e.* A.D. 83.—P.G.

166. Javaliya , Brajamohan :- *Ṭīpū Sultāna : Rājasva aura Sainya Vyavasthā (Revenue and Defence Organisation of Tipu Sultana). (Hindi).*
Śod. Pat., VI, Pt. 4, 1994, pp. 26-34.

Tipu Sultana was a son of Haidara Ali Commander- in- chief of Hindu State of Maisura. He and his brother joined army as ordinary soldiers. He became the kings of Maisura after the death of Hindu king. Tipu Sultana succeeded him. His policies were quite different from his father. His revenue and defence organisation has recorded in this paper were marvellous. He introduced the similar uniforms for his infantry, cavalary and artillary. He adopted Persian words for giving commands to the army. He had also appointed spies in his army. Off and on he also distributed award to his employees which never exceeded five rupees. His total revenue recoveries amounted to five crore ninety two lacs local pagodas.—I.S.

167. Joshi, H.M. :- *Violence- Gandhian Techniques of Resisting Violence.*
JOIB, XLII, Nos. 1-2, 1993, pp. 67-90.

The author here intends to show that in his technique of Non-Violence, Gandhi is more 'mass- centred' than 'individual centred'. It seems that he has resorted to public- persuasion and its supposed success as a criterian of the validity of the weapons of Non-Violence. When Gandhi thought about *Satyāgraha*, as technique of resisting violence, he thought equally about women, farmers, students, labourers, workers and masses at large. The present situation in international world shows on the one hand the obstinate character of the power which is defeated and the assertive character of the conqueror for adequate voluntary organisation for dynamic non-aligned block in the world, the leaders of Africa and Asia can unite.--P.G.

168. Kamekar, Mani P. :- *British Colonial Policies and Development Bassein Taluka in the 19th Century.*
QRHS, XXIX, No. 3, 1989-90, pp. 5-18.

Bassein taluka is a part of the Thana district. It lies along the Arabian Sea north of Bombay bounded by the Vaitarna Creek in the

north and Bassein Creek in the south. During the 19th century it became an important part of the Bombay hinterland, next to Salsette. The development of Bombay was accompanied by the revival of trade and commerce in the Bassein ports. The economic and social life of Bassein during this period, was in spite of the 'underlying stability, undergoing constant economic flux and change'.

The staple crop of the area was rice, covering 83.13 % of the arable land 4.58% was garden/ orchard cultivation, 2.3% was covered with sugarcane. The remaining area produced grains, condiments and fibres. British revenue demands were harsh, and to add to the peasant's difficulties, through out the nineteenth century this area suffered from famine and other natural calamities, which reduced the average earning of the general peasantry. The acreage increase of cultivated land did not keep pace with the increase in the population and therefore, increased the burden on the land. Some of the increase in population was of course absorbed in the growing trade and commerce, but not proportionately. The peaceful and cooperative life of the village people was greatly disturbed by depriving the villages of common Varkas (waste) lands. These common lands were an integral part of village economy from time immemorial.

The opening of Railway routes increased the flow of trade between Bassein and these other parts. The major exports were unhusked rice, vegetable, gur, salt, timber, fruits, tobacco betel leaves and coconuts. This trade was done via rail and sea. Bassein in the 19th century definitely grew and expanded to a certain extent but the benefit of the developments that should have accrued to its population did not come to it, due to the colonial policies and the necessities of the imperial powers.—G.D.G.

169. Kesaravani, Arun :- *Kurukṣetra Itihāsa kī Dṛṣṭi men (Kurukshetra in the Eyes of History).(Hindi).*
KTA, 1990, pp. 39-44.

Kurukṣetra, as a word has been mentioned for the first time in *Maitrāyaṇī-Saṃhitā* of *Kṛṣṇa Yajurveda*. After this it found in *Śatapatha-brāhmaṇa* and *Taittirīya Brāhmaṇa* and *Āraṇyaka*. Venkaṭmādhava and Sāyaṇa, both the commentators of Veda, have given *Śaryaṇāvat* as a tank (*sarovara*) situated in Kurukṣetra. Rogers has recognized *Śaryaṇāvat* as *Sannihita* or *Sunetasara* of modern period. It is as old as *Ṛgveda*. Another *sarovara* of Kurukṣetra was *Anyataḥ Plakṣā*

and was full of lotuses. Pururava and Urvaśī met at the bank of this tank. Kurukṣetra is also called *Brahmāvedi*, *Brahmayoni*, *Brahmavarta*, *Brahmarṣideśa*, *Uttaravedi*, *Samantapaṃcaka* and *Dharmakṣetra etc.* Geographally Kurukṣetra was surrounded by Saraswatī, Dṛṣadvatī and Āpayā rivers. It was region of 160 square miles and was having 360 *tīrtha* in its periphery. Hopkins and Keith say that *Ṛgveda* was composed in the vicinity of Sarasvati. Four Vedas were edited here by sage Vyāsa. Cultural activities of Kurukṣetra are continuing without any brake through out the ages with the battle of Mahābhārata and supreme message of *Gītā*. One of the Ashokan stūpas was available here which signifies Buddhists interest in it. It was the capital city of Harṣavardana. Foreign travellors like Huent Sang etc. have written about it. It has been a place of interest for the preachers of all religions.—R.S.

170. Kesaravani, Arun :- *Hariyāṇā kī Purātāttvika Pṛṣṭhabhūmi (Archaeological Background of Haryana). (Hindi).*
KTA, 1990, pp. 17-29.

The author has successfully explained the cultural development of Haryana as is suggested by the archaeological explorations and excavations conducted so far. Haryana is having a constant cultural inhabitation since pre-stone age to early medieval period. The author has described under the sub-headings :- 1) Geographical situation, 2) Background of the archaeology of Haryana, 3) Proto- historical Haryana i) Siswāl, ii) Bālu, iii)Rākhīgarhī, iv) Mitāthala, v) Banāvalī, vi) Bhagwanpur, vii) Daulatapur, viii) Mirzapur, ix) Kasītal x) Sugh and xi) Rājā Karṇa kā Kilā. In the end he has re-evaluated the findings. Haryanvi culture has developed to city culture from a village culture. Pre- Harappans and Harappansa migrated here from Bahavalpur and Kalibangan. Bigger mounts of the historical period are mostly situated on the bank of Dṛṣadvati. In Bhagwanpur there has been found Painted Grey Ware just after the post- Harappan lair and because of this finding PGW can be given a date c 1600 B.C. to 1000 B.C. instead of C. 1000 B.C. to 800 B.C. Moreover Post Harappan ware in reality is ochre coloured ware. Findings of Sherds of Black and Red ware at Siswal- A and Balu-A is very important. From no where, these are found at pre-Harappan stage except these places, which prove Haryanvi cultural very old.—R.S.

171. Khan, Jalalud-dit Ahmad :- *Education among Women in Pre-*

Gupta India : A Comparative Study of Literature and Inscriptions.

MDURJ, IV, No. 1, 1989, pp. 32-38.

In the present paper, the versatile scholar Khan has endeavoured to present an overview on the education among women in Pre-Gupta India (*i.e.* 2000 B.C. to 319 A.D.). Down to the 3rd century of B.C. girls could remain unmarried till the age of 16. The period before marriage was utilized for imparting education to them. According to the *Ṛgveda* 'An unmarried young daughter should be married to bridegroom who like her is learned. Similarly other Vedas also indicate the similar indication. Women were educated during Vedic period. Jainism also believed in female education. The Buddhist order also gave a great impetus in female education.—D.D.K.

172. Khan, Naheed : -*Aristocratic Housing under Akbar –A Survey of the House of Abul Fazal and Faizi at Fatehpur Sikri.*

QRHS, XXXIV, Nos. 1-2, 1994, pp. 13-19.

What the author is mainly concerned with is the fact that here are two houses for the use of the top ranking members of the nobility of Akbar's time as Fatehpur Sikri. The paper aims at filling the lacuna left by Smith who does not provide even a plan of the buildings or the main features of the two structures at the back of the large fortified complex containing the Zanana Rauza. The description shows how much the Mughal aristocrats of the 16th century cared about cooling rooms, pursuing adequate water supply and other facilities, keeping houses warm in winter and cool in summer.—P.G.

173. K.K. Shastri. :- *Aryan Race : A Mis-Nomer.*

JOIB, XLII, Nos. 3-4, 1993, pp. 107-114.

The word Ārya has been discussed in this article which has been proved to be a wrong use of the term. Max Muller was the first German scholar noted orientalist, who introduced this word denoting 'race' in the introduction of *Ṛgveda*-edition who himself doubted his interpretation in his collected works (vol. X, p. 90) in these words such as "Aryan" in scientific language, is utterly inapplicable, to race. It is a matter of pleasure that he discarded the term 'Indo-Germanic' and 'Indo-European' family confirming and establishing a term 'Aryan Family'. He rejected his own opinion within a span of thirty years. The word

'Arya' is in use in Indian literature since Vedic times until the advent of European scholars in the 18th or 19th centuries A.D. where it had and has meanings 'cultured' 'honourable' *etc.* and so on.—D.D.K.

174. Malar, K.M. :- *The Mappila Riots of 1896.*
QRHS, XXVI, No. 4, 1987, pp. 33-39.

The armed Mappila uprisings of South Malabar in Kerala have been subjected to thorough probe by historians and scholars but their findings and conclusions are vastly varied. William Logan would attribute Agrarian grievances and poverty experienced by the Mappila Muslims as perhaps the most important causes of the uprising. F. Fawcett, E.M.S. Namboodripad, R.C. Majumdar and some other historians have given different causes for this revolt. C.A. Innes who served as collector of Malabar, identifies illiteracy and ignorance as causative factors for the uprisings.

Chembrasseri and Mancheri witnessed a series of Mappila outbreaks, which according to the English authorities, were the work of four fanatical Mappilas- Moidden Kutti Musaliyar etc. Musaliyar was the ring leader. Normalcy in the affected areas could be restored only after shooting down 92 irate Mappilas. The matter has been discussed in detail in this paper.—D.D.K.

175. Mehta, R.N.:- *Jammu A Toponymical Analysis.*
JOIB, XLII, Nos. 3-4, 1993, pp. 151-156.

Jammu, the southern capital of Jammu and Kashmir has a large number of toponyms like Jammu, Bahu fort, Dharanagar and Tawi. Raja Maldev (1360-1400 A.D.) shifted his capital from Babhapur (Babor) to Jammu. According to local tradition it is asserted that this city was founded by a ruler named "Jambulocana" and therefore it bears the name of its founder. However, a perusal of historical literature of this area indicates that no ruler named "Jambulacana" was known to it. The Puranic tradition also knows no such name.

In 1410 A.D. Gnanasundara Suri, a disciple of Somasundra Suri, had noted Diva an Island on the south of Saurashtra as Jambu Dvipa. This tradition has been noted by Vijayagani in 1652 A.D. The tradition indicates that Island and possibly habitat on south prominent feature are associated with the name Jammu.--D.D.K.

176. Mukherjee, B.N. :- *Frontier of the Kushana Empire in Central Asia.*

JAIH, XIX, Pts. 1-2, 1989-90, pp. 55-72.

The Hou Han Shu gives indications about the political influence that could have been exerted by the Kushanas in Eastern Turkestan in last quarter of the first century A.D. during the most of which period Kanishka I was perhaps the reigning Kushan Monarch. It is well- known that the Han empire tried to impose its authority on the kingdoms of Eastern Turkeshan in order to contain the Hsiungu-nu menace and to control the trade routes passing through the region. However, at times these kingdoms revolted resulting in the temporary loss of Chinese influence there. Another epoch of absence of Chinese authority in western countries began after the death of the Han emperor Hia- Ho in A.D. 105. The chief task of Pan Ch'ao was to reassert Han Supermacy in Eastern Turkistan at the expense of the Hsiung- nu. We do not know whether Herat was ever ruled by the Imperial Kushanas. We have definite indications that Seistan (Skstn) was never annexed to the Kushana expire, which however, incorporated from the days of V'ima Kadphi'ses, the Kandahar area to the east of Seistan.—P.G.

177. Nayak, P.K. :- *Anka Year : A Study on Chronography.*

JAIH, XVII, Pts. 1-2, 1987-88, pp. 103-118.

An attempt of the systematic study on the origin and development of the *Anka* year, an important dating system of orissan chronology is made for the first time through this paper.—P.G.

178. Niyogī, Pushpa :- *Agriculture in Ancient Bengal.*

JAIH, XIX, Pts. 1-2, 1989-90, pp. 73-82.

The beginning of agriculture in Bengal as in the rest of India, can be assigned to the ancient period. The Austeric tribes of India appear to have belonged to more than one group of the Austro- Asiatic section- to the Kol, to the Khasi, and to the Mon- Khmer groups. They were in the Neolithic stage of culture and perhaps in India they learnt the use of copper and iron. They brought with them a primitive system of agriculture in which a digging stick was employed to till the hillside. The paper deals with the different soils known to us mostly from *Abhidhānaratnamālā* and the *Kṛṣiparasara,* weather and agricultural technology, fertilising and conditioning, seeds transplantation, Kattana (thinning out) of paddy, removal of weeds from paddy, crop rotation and double crop, monoculture, crop protection, harvesting and crop processing, storage and cycle of farming operations. The information on

all these topics available mostly in the *Kṛṣi-parasar*. In the *Kullavagga* the practice and procedure of agriculture is given. Agricultural procedures remained unchanged for decades, even centuries.—P.G.

179. Panda, Shishir Kumar :- *Socio- Economic Conditions in South Orissa-A Survey from the Earliest Times to A.D. 1568.*
JAIH, XVII, Pts. 1-2, 1987-88, pp. 135-163.

An attempt is made here to depict the socio-economic conditions of South Orissa showing its changes and continuity. In spite of rise and fall of many dynasties the political stability in the larger part of her history is responsible for her socio-economic progress.—P.G.

180. Peretti, Peter O.& Singletary Deborah :-*A Theoretical –Historical Approach to Black Lynching.*
QRHS, XXVI, No. 4, 1987, pp. 20-24.

The demonstration of violence in collective behaviour can sometimes take the form of lynching, *i.e.* the execution of a person without authority or process of law. Lynching parties take the law into their own hands, and the alleged violator is swiftly executed, often with excessive brutality. In the United States, lynching was practically synonymous with mob action against blacks in the South.

From the year 1889 upto and including the year 1918, a total of 3224 lynchings took place throughout the United States. The story of a labourer and the story of his lynching has been related in this article as to how he was deprived of his ears, fingers and other parts of his body were removed and mercilessly butchered in the presence of 2000 people. —D.D.K.

181.Phadke, H.A. :- *Kurukshetra : Archaeology and Early History.*
KTA, 1990, pp. 7-16.

At the out set the author has put the names of all the persons who have archaeological explored and excavated the district Kurukshetra along with the prominant names of Indologists who have written about Kurukshetra. Narrating the ancient importance of Kurus and their activities also taken account of Kurukshetra before it was occupied by Kurus. Description has been made that Pre-Harappans and the Harappans were the earliest people who inhabited the district. Sixty three sites are marked to have the late Harappan Ware (c. 1700-1500. B.C.). As many

as seventy eight sites are having remains of Painted Grey Ware culture which is associated with the later Vedic period specially the age of *Mahābhārata*. The excavations at Bhagwanpura situated on the right bank of the Saraswati in the district have established for the first time the link between Harrappans and the Aryans. Absence of iron and Black and Red-Ware might possibly indicate that the Painted Grey Ware using people who inhabited this area were of early wave of migrants than those met with at Hasitnapura. The tract which came to be called Kurukshetra was originally inhabited by the Bharatas, the most powerful tribe of the Ṛgvedic period. The *Ṛgveda* does not refer to Kurus, Kurukshetra or to settlements of this period. Only the spots where fire- rituals were performed have been mentioned which were incidentally located on the course of Saraswatī and Dṛṣadvatī. The later Vedic texts give specific information regarding the Vedic settlements. Prayers found indicating the desiccation of Saraswatī and Dṛṣadvatī. Drying up of these rivers affected the socio –economic formations. The author has also observed that originally Kurus were the non-Aryanas and were the most important people of later Vedic age and are not included in Aryan tribes in *Ṛgveda*.—R.S.

182. Pradhan, K.L. :-*Brian Hodgson at the Kathmandu Darbar (1825- 1843).*
QHRS, XXXIV, Nos. 1-2. 1994, pp. 78-85.

The career and policies of Hodgson in Kathmandu illustrate the divergent attitudes of the Govt. of India and its representatives regarding the relationship between native state and the political resident. It is his scholarship and his studies on Himalayan region and his hot diplomacy for which Hodgson is chiefly remembered.—P.G.

183. Purohita, Mahesha :- *Dungarpura Nagara kī Sthāpanā (Establishment of Dungarpur Town).(Hindi).*
Śod. Pat, VI, Pt. 1, 1994, pp. 47-55.

The paper presents before us the different *Saṃvats* during which the town of Dungarapura was established. According to the writer none of the first three Saṃvats can be treated believable on the basis of various resources available. Dungarapura is believed to have been established in V.S.1415. It is said to have been established by Ravala Dungara Singh. Some people consider either the date of the the beginning of the project to be the date of establishment whereas others

treat the date of completion to be the date of establishment still others treat the date of inauguration to be the date of establishment. In fact it can be said that the foundation of Dungarapura was laid in V.S. 1339 and it came to be known as Dungarapura on the eve of the golden jublee of this town in V.S. 1415 because its development started in V.S. 1365. –I.S.

184. Purohita, Sohan Krishan :- *Jinasenakrta Harivaṃśa Purāṇa men Prācīna Rājatantra kā Swarūpa (Ancient Monarchy as Depicted in Harivaṃśa Purāṇa of Jinasena).(Hindi).*

Śod. Pat., VI, Pt. 1, 1994, pp. 5-11.

Harivaṃśa Purāṇa deals with an elaborative description of Bhagwan Neminatha and its hero Śrī Kṛṣṇa. This book is immensely significant to attain acquaintance with the ancient states and royal dynasties. It also contains references regarding the form of monarchy. Nobody could surpass the royal orders. The king was well- versed with the social conventions. He used to lead the army during wars. The kings were known as Śāsakas, Rājās, Mahārājās, Mahārājādhirājas and Cakravarties. This Purāṇa also provides us with details of Rājya Pariṣad, Defence Organization, Judicial Organisation and Palacial Organisation. The whole state was divided in various towns and villages. Similarly there were matambs and Droṇamukhas. The towns had streets, bajāras, crossings and the boundary walls. This book if studied in detail can prove more useful . –I.S.

185.Purohita, Sohan Krishan :- *Cauhāna- Cāulukya Sangharṣa kā Pramukha Ghaṭaka : Nagaura (Nagaura : A Bone of Contention between Cauhāna and Cālukya Dynasties). (Hindi).*

Śod. Pat., VL, Nos. 2-3, 1994, pp. 11-16.

The paper elaborates the significance of Nagaura in the struggle between the Cauhāna and Cāulukya dynasties. Mahamahopadhyaya Gauri Śankara Hiracanda Aujha and Harivilas Sharda are of the opinion that Ahichatrapura is Nāgaura of the present times. It was inhabited by Nāga rulers. Later on it was ruled by the predecessors of Cauhānas. The struggle between Cauhāna and Cāulukyas began during the rule of

Vigraharaja II which continued later on. Bhima Caulukya brought Nāgaura under his possession but sometimes after Pṛthavīraja occupied it again. It is just possible that Pṛthvīrāja and Bhīma clashed twice. Pṛthavirāja wanted to occupy Ābu and Nāgaura which was not acceptable to Bhīma. To conclude we can say that Nāgaura was originally inhabited by Cauhānas but Cāulukyas went on invading it again and again. Finally Cauhānas occupied it for ever.—I.S.

186. Rawal, Ajay S. :- *History of Deforestation in the U.P. Himalaya.* QRHS, XXIX, No. 3, 1989-90, pp. 29-40.

In the Pre- British period, prior to the 19th century, forests seemed to be adequate to meet the requirements of the subsistence economy of the people. The people exploited forests freely for fodder, firewood and timber. With the British occupation of Kumaun and Garhwal in 1815, the colonial administrators encouraged the increase in population in this sparsely populated region and transformed not only the low lands into a relatively self sufficient agricultural economy, but also the interior of the hills. Expansion of agriculture by clearing the forests was encouraged which resulted into reckless felling of trees and for many years there was no system of fire protection. Between 1855 and 1861 when demand for railway sleepers was at peak the Sal forests of Tarai and Bhabhar were destroyed by the contractors. Between 1849-52 there was a mad rush to clear the hill sides for tea gardens. Tea plantations has caused more deforestation than any other commercial plantation. The Sal and deodar were further exploited under the pressure of the military demand during the two world wars.

In the 1960's and 1970's commercial logging for road and strategic military roads for defense were extended to the higher altitudes below the tree line, opening up vast areas to exploitation. Horticulture and animal husbandry are other causes that have led to the deforestation in the free India. The government seems to have taken no lesson from the past and even today projects like the Tehri dam, the Vishnu Ganga and Sharda Valley have been taken up which will cause added devastation in the U.P. Himalayan region.-- G.D.G.

187.Roy, Gita :- *The White House Vs. the American Press During the Indo-Pak War of 1971 : A Study in Investigative Journalism.* QRHS, XXXIV, No. 2, 1994, pp. 86-103.

The paper presents a investigative study including the scanning of the editorial and news analysis of the U.S. Press, the New York Times, the Washigton Port, the Anerson Papers. The third world nations realised that a perennially unstable regime could not survive on external support. Further American and Chinese support could not be counted upon when the question of survival was at stake. –P.G.

188. Sahu, J.K. :- *Aikṣvākus at South Kośala vis-a-vis North Kośala (A Chronological Study).*
Pur., XXXVI, No. 1, 1994, pp. 152-161.

The Rāmāyaṇa and the Purāṇas trace the foundations of South Kośala to Kuśa, the second son of Rāma. It is said that Rāma divided his kingdom between his two sons, Lava and Kuśa. The former got the northern region and ruled from Śrāvastī whereas the latter received the southern territory and founded the capital city of Kuśasthalī to the south of Vindhayas. The kingdom of Kuśa apparently comprised the Raipur Bilaspur–Sambalpur region and was regarded as South Kośala while the Ayodhyā region came to known as Uttra Kośala. After Rāma, North Kośala seems to have declined whereas south Kośala gained ascendancy. The genealogy of the Aikṣvāku dynasty after Kuśa is found in all the Purāṇas and it refers, without any doubt, to the South Kośala Kingdom. But strangely enough that genealogy is usually taken to be representing the line of Lava ruling over North Kośal at Ayodhyā. Dr. Pradhan and Dr. Pathak divide the genealogy of the Puranas into two equal halves and accept the first half is representing the line of Kuśa and the latter half belonging to the line of Lava.

A war between the two Kośalas during the time of Gautama Buddha is referred to in the *Avadānaśataka*. The great menace of Magadhan imperialism under Ajātaśatru probably drove Prasenjit to make peace with his clans and allies. That is why he was eager to establish matrimonial relation with the Śākyas of Kaplilavastu and sought to establish peace with the Aikṣvākus of South Kośśala. North Kośala under him rose to the apex of power. But his policy was given up by his son and successor Vidudhava who is known to have annihilated the Sākya republic. Vidudhava was responsible for the fall of North Kośala which was soon annexed to the Magadhan empire. But South Kośala continued to enjoy Sovereignty for about one hundred years after this and for four generations of kings after Sañjaya. The last king of this line Sumitra was overthrown by Mahapadmananda in the middle of

fourth century B.C. The South Kosala was incorporated to the empire of Magadha and the Aikṣvākus migrated to the further South. Subseqently, the Aikṣvākus served under the Sātavāhanas in Andhra- deśa and after the fall of the latter in the third century A.D. they assumed Sovereignty in that territory.—G.D.G.

189. Samaddar, Krishna :- *Rajanikanta Gupta : The First Nationalist Historian of Bengal.*

QRHS, XXIX, No. 2, 1989-90, pp. 15-26.

Rajanikanta Gupta was the first historian of modern Bengal who tried to break with the west-inspired tradition of Indology and chart out a modern and nationalist historiographical discourse. The biographical accounts of Rajanikanta show, he had intimated connections with Vangadarśana and was heavily influenced by Bankim's libeal nationalism. Rajanikanta put into effect what Bankim philosophised as the goal of an emerging Bengali historiography. Armed with a powerful language and a near classical style, Rajanikanta exercised a decisive impact upon Bengali historiography of later days. He may be said to be the bridge between nineteenth century indological Bengali historiography and the twentieth century nationalist history writing.

Rajanikanta was as much a break from the tradition of great indological enquiries as a continuity of it. Though Sipahi Yuddher Itihasa (1879-1900) was his magnum opus, completed in five volumes, along with that he wrote profusely on the country's past. Bharat Kahini (1883) Bharat Prasanga (1888), Bharat Varsher Itihasa (1883), Bharater-Itihasa (1886), Banglar Itihasa and Vira Mahima (1886)-these monographs were not based on original researches. They were more in the nature of patriotic commentaries. Yet these indicated the psychological milieu in which Rajanikanta continued for twenty two years his work on the Mutiny of 1857. Rajanikanta Gupta's historiography was thus primarily cultural and political steeped in a colonised liberal outlook.—G.D.G.

190.Sarkar, Aditi :- *Historical Importance of the Sequels to Kalhaṇa's Rājataraṅgiṇi.*

Anvi., XIV, 1991-93, pp. 47-52.

Kalhaṇa's *Rājataraṅgiṇi* represents the best of the classical Indian tradition of court chronicles. Composed in melodious metres, it narrates the unending lines of the kings of Kashmir from time indefinite

(C. 2448 B.C.) to historical time (1149-50 A.D.). After his death the poets in Kashmir continued the tradition of *Rājatarangiṇi*. Kalhaṇa had left his account, down to its annexation by emperor Akbar in 1586 A.D.

The post Kalhaṇa line of the *Rājatarangiṇi* started with Jonarāja, the son of the Bhaṭṭa Nonarāja, a Kashmir scholar of unknown origin. His work although incomplete due to his untimely death, is important for two reasons. It marked the transition of Kashmir from Hindu to Muslim rule and that it was done under the active patronage of Zain-ul-Abidin, the celebrated Sultan of Kashmir. His style of writing history is a unique blending of the Indo-Iranian knowledge of dealing past events.—D.D.K.

191. Sharma, S.K. :- *Mleccha :- Its Evolution and Growth : A Critical Study.*

Samā, II, No. 1, 1993, pp. 29-51.

'Mleccha' is the term illustrated in the text of the *Śukranīti* to denote a secular motive behind its significance in its origin. The term 'Mleccha' has been illustrated as an adjective of a king who connived at the false report of a secret spy resulting in the loss of life and property of the subjects. Progenies of the intermixture of the first four castes were treated as Mlecchas. The *Anuloma* and *Pratiloma* marriages brought forth the *Sankarasam bhava-mlecchas*. Dr. Surya Kanta and Monier Williams also construe 'Mlecchas' as foreigners and barbarians, non-Āryans. Monier Williams also construes the term Mleccha to mean a man of an outcaste race, any person who does not speak Sanskrit and does not conform to the Hindu institutions. Origin of the Mleccha is discernible in the *Rāmāyaṇa* from the *romakūpas* of the Nandini cow of Vasīṣṭha . Similarly a large number of Mlecchas and their origin is available in this title. –D.D.K.

192. Shukla, S.P.:- *Sthāṇviśvara- Eka Prācīna Aitihāsika Sāṃskṛtika Nagara (Thanesar –An Ancient and Cultural City). (Hindi).*

KTA, 1990, pp. 35-38.

Thanesar, for the first time , has been referred by Bāṇabhaṭṭa in his *Harśacarita*. It has been told to be a *bhukti* of Śrīkaṇṭha-janapadas. Before it name of a village *Thūṇā* has been given in early Bauddha and Jaina literature, which was situated on the western boundary of *Madhya-deṣa*. It has been told that Buddha had visited this place. According to

Uttarādhyayanasūtra the voyage of Jaina saints was forbidden beyond *Thūnā*. It was the place which has later been developed into *Sthāṇvisvara*. In the excavations at Daulatapur some earthern seals of 4th-5th A.D. has been found with a writing-*sthāṇeśvarasya*- on them. A *triśūla* is also engraved on them. The author has also given a summary of the description of *Harṣacarita* regarding Thanesar. He has also given as post script a summary of the report of excavations conducted by Brajmahan Pandey of Indian Archaeological survey in 1987-88.—R.S.

193. Shukla, Vidya Sagar :- *Kurukṣetra kī Prācīna Kalā- Sampadā (Ancient Artistic Wealth of Kurukshetra). (Hindi).*

KTA, 1990, pp. 69-73.

The Artistic remains of region reflect its cultural heritage, social and religious beliefs and also personal likings and dislikings of the artists concerned. Pre- Harappan (2500 B.C.) shreds of pottery recovered from Banāvalī bear Geomatrical designs and also forms of a chariot and some animal figures. Pottery of Harappan period bear Geomatrical and natural designs and also forms of bull, tiger, elephant and on one seal a tall human figure juxtaposing two cattles. Earthen toy cart and small figurines of bulls to pull the same earthen mother goddess and ploughs resembling to modern plough have been excavated from Banāvalī in a large number. This author has covered post-Harrapan, Mauryan, Kushāṇa, Gupta and early medieval periods.—R.S.

194.Singh, Ajay R. & Shakuntala A. :- *A Peep into Man's Histority : : The Lessons for Today.*

JICPR, VII, No. 3, 1990, pp. 23-46.

In section I, justification for the problem taken in this paper has been included wherein the Brahmanic tradition, the reason and criticism have always been looked down upon because the postulates and testimony of the argument rests upon scriptures and admits no argument. In section II it is stated under the heading 'Indian History' that the Vedic period, even the Upaniṣadic one which followed it accorded authority to Vedic scriptures as divine authority which was challenged little. The Epic period, however, is seen keenly alive to intellectual interest, a period of immense philosophical activity and many sided development. Also under consideration next are three main intellectual stirs: (i) Cārvāka, Jainism and Buddhism; ii) theistic

reconstructions a) Bhagavadgītā b) later Upaniṣads c) Mahāyāna form of Buddhism; iii) speculative development of the six systems of Indian starting 200 B.C. and attaining definiteness around 200 A.D. Makes shift to Western History and starts with Italian Renaissance Movement-its effect being not to think rationally. Continues with political anarchy of fifteenth century Italy was appalling and gave rise to the doctrines of Maihiavelli. Considers Romantic Movement of later 18th century. As questions to survey are: permanency of system; decadent system/oppression; threat of anarchy in change; evidence of rebellion and assimilation of historical lessons and change of history or repetitions of cycle. Concludes that there should be handshaking of historical experiences and the philosophers wherein philosopher should be alert and avoid blind fold posture and uncover which is the best.—N.K.S.

195.Singh, Alok Kumar :- *Non-Corporation Movement in Palamau District (Bihar).*
QRHS, XXIX, No.3, 1989-90, pp. 41-48.

Palamau along with other districts of Bihar played an important role during the non-cooperation movement in spite of her comparative backwardness. The special session of the Indian National Congress in Calcutta in 1920 was attended by a number of Adivasis who walked all the way from Palamau district to Calcutta. A largely attended session of Bihar students conference was held at Daltonganj on 10, October, 1920. Mazrul Haque in his speech on the resolution of the use of Swadeshi cloth expressed the desirability of the students participating in political matters and proposed an amendment that college students and other students above 16 years of age could participate in political matters. Constructive activities were pushed on with accelerated speed in the teeth of Government opposition and systematic efforts were made to faster the use of Swadeshi cloth and Charkha. Forty-eight depots were opened in eleven districts of the province to place cotton and charkhas within easy reach of the people.

Bihar was in the forefront of the first national movement for freedom started by Mahatma Gandhi. But Palamau showed different phases of the progress during the non-cooperation movement.Dr. Rajendra Prasad, Pandit Jawaharlal Nehru, Professor Abdul Bari and Shri Bindeshwari Pathak developed national feeling among the backward Adivasis and non-Adivasis and thus tried to bring them in the main stream of the national movement.—G.D.G.

196.Singh, Vidyananda :- *Mahābhāratakālīna 'Sainya Sangaṭhana men Ratha-Senā Kā Mahattva (The Significance of the Chariot Army in the Defence Organisation during the Age of Mahābhārata). (Hindi).*

Śod. Pat, VL, Nos. 2-3, 1994, pp. 58-68.

We find a mention of the six wings of the army in *Mahābhārata*. In *Śāntiparva* Bhīṣma Pitāmaha makes a mention of eight wings. Their names were *Padāti*, *Aśva*, *Ratha* and *Hasti*. It also consisted of *viṣṭi*, *Naukārohī*, *Guptcara* and *Deśika*. The chariots occupied a significant place as the kings had to travel far and wide to extend their kingdom. The Padestrian soldiers could not carry the load of weaponary on his shoulders. Moreover a soldier in a chariot could attack the enemy beyond the boundary- wall ranging between seven to eight feet in height. The importance of chariots increased day by day. Kauṭilya made a mention of six chariots named as *Devaratha*, *Kṛṣṇaratha Saṃgramikaratha*, *Parimāṇikaratha*, *Parapurābhiyānikaratha Vaināvikaratha*. The chariots carried all the material needed in the battle. If a chariot was destroyed the charioteer was to get another chariot ready. *Mahābhārata* also contains the description of the chariot used by Kṛṣṇa during his visit to Hastinapura for trying to avoid the possible battle. Every chariot had a flag of its own. *Mahābhārata* makes a mention of the different flags that hoisted on the chariots of the different warriors. These flags have now been replaced by the different insignias allotted to different units. To conclude we can say that the chariot army during the age of *Mahābhārata* was significant to fulfill the needs of the time.—I.S.

197. Sinha, Soumitra :- *The Quest for Modernity and the Bengali Muslims (1920-1947).*

QRHS, XXXIV, Nos. 1-2, 1994, pp. 42-54.

The paper discusses the crucial role played by different persons and organisations in the quest of the Bengahli Muslims for modernity. There was however no appreciable increase in the number of Muslim boys receiving modern education during the period of activity of these persons or immediately after.—P.G.

198.Thakur, Upendra :- *Kauṇḍinya- The Founder of Indian Kingdom in Funan and Kambuja.*

Ṛm, VII, Nos. 1-2, 1975-76, pp. 177-189.

Kauṇḍinya was the proginitor of a Gotra to which a large number of Maithilas, and important ones too, belonged and still belong. The author has concluded in this article that it is quite probable that Kauṇḍinya or Kaundinyas, the founders of the kingdoms in Funan and Kāmbuja were persons of the same Gotra and became famous as Kauṇḍinyas simply because they had their Gotra name prefixed or suffixed to their personal names *e.g.* Kaundinya Jayavardhana. It is also quite possible that the said founders or their ancestors originally belonged to Mithila and that it was from there that they spread out to South India and South- East Asia. 17 References regarding to Kauṇḍinya/s have also been collected from ancient Indian literature to highlight the importance of this Gotra.– R.S.

199. Tripathi, L.K. :- *Agrarian Conditions of North India during the 16th-17th Centuries.*

VUOJ, XXXV, Pts. 1-2, 1992, pp. 137-160.

The European travellers who visited India during the 16th and 17th centuries upheld that all the land was owned by the state. But in fact during the mediaeval period in India the private ownership was qualified by the rights of the community and paramount ownership of the state. Another view of the situation is that in Moslem India the agrarian system was a matter of duties rather than rights and that at its root lay the conception that it was duty of the peasants to till the soil and pay a share of their produce to the state; so far as private rights or claims were recognised they were subordinate to this fundamental obligation.

The documents relating to the 17th century clearly show that the peasants were not tied to the land but were free to move to any place. There was keen competition to bring more and more cultivable waste land(banjar) under cultivation through these moving pahis. They were attracted to the village mainly by the offer of a concessional rate of land revenue for a period of 2 to 3 years. The Patel played an important role in attracting the new tenants. The standard land revenue in the area was 2/5th of the produce on the *polaja* land and 1/3rd of the produce on the banjar land. The Patel and Rajputs were given a concessional rate of 1/3rd in place of 2/5th.

From an account written before 1630 and relating to Gujarat we came to know that land was easily available there, because not even one-tenth of the total land was being cultivated. Further, an assignee in

Gujarat received three quarter of the produce. According to another source one half or sometimes three quarters was paid. Assignments were frequently changed which resulted into agrarian instability and into opression of the peasants at the hands of the assignees. On the other hand the period was one of growing luxury and extravagance, so that the needs of the assignees increased and this burden fell on the peasants. Shahjahan paid constant attention to the revenue administration and issued orders for the increase and welfare of the peasants rewarded those collectors who developed their circles. –G.D.G.

200. Tripathi, Laxman Kumar :- *Marxism and Social Change :Some Theoretical Reflections.*
JICPR, VII, No. 3, 1990, pp. 47-58.

States that theories of social change can be distinguished in two types: (a) partial theories of social change that deals with transformation of a particular aspect of social life, such as economic institutions, political organisations etc. (b) global theories that relate with all the aspects of social life, as such this type is totalistic or of integrated character. Next takes up the meanings of theory i) in social sciences very often, what is meant by methodological inquiries ii) theories as an analysis and classification of social concepts iii) as post faction sociological interpretations iv) theories as an empirical hypothesis two or more variables v) theory in form of hypothetico deductive system and vi) most relevant here stands for a basic conceptual framework. Sections further deal with 'An overview of Marxist theory of change; Marxist Conception of social change : an integrated perspective. Concludes with two implications : i) a framework that allows us to recognise interconnections and inter-relationship between various levels of social change and ii) it may provide a basis in terms of which sustained comparison with other theories of change can be made. In short the paper provides a philosophical basis for comparative study of theories of social change to select an adequate one to serve an important function for the human sciences. –N.K.S.

201.Vyasa, Gopal :- *Rānā Pratāpa kā Vīra Nayaka : Hakim Khan Sura (Hakim Khan Sura- A Brave Hero of Rāṇa Pratāp). (Hindi).*
Śod. Pat, VL, Pt. 1, 1994, pp. 25-31.

Mewāra had faced thirty six invasions by Sultānas's Amīras, Subedāras and Mughal Rulers upto the age of Mahāraṇā Pratāpa. Hakim Khan Sura was an Afghan warrior. The only reference about Amira Khan is available in Abdul Kadara Badayuni's history. Some historians declare him to be a successor of Shera Shaha Suri. He is said to have joined Mewara army during the last days of Udai Singh. According to a table he was a commander of Harvala wing of Mahāraṇā Pratāpa's army. It proves that he was well versed with Mughala warfare. According to Yadunātha Sarakāra Hakim Khan was killed in the battle of Haldīghātī.—I.S.

VII - INDIA AND THE WORLD

202. Banerji, Sures Chandra :- *Sino Indian Cultural Contacts In Early Times.*

HSAJ, I, No. 1, 1986, pp. 39-46.

India and China are very ancient lands and the civilization of these countries are among the oldest of those in the world. They had commercial and cultural contacts ever since the hoary antiquity. There was give and take between these two regions long before Christ. Kālidāsa (C. 400 A.D.) had used the word *Cīnāṃśuka* in the *Abhijñanaśākuntala* . Even the pre- Kālidāsa dramatist, Bhāsa, mentions *cīmasicaya* in his drama *Pañcarātra.*

The words *cīnapata* and *cīnāṃśuka* have been found in different classical works like *Harivaṃśa Daṇḍin's Daśakumārcarita, Manusmṛti Mahābharata, Lalitāvistara, Carakasaṃhitā*, and the *Bṛhat- saṃhitā.* Besides Buddhism, Indian astronomy, Mathematics and Āyurveda were deeply studied in China. A very interesting description of India and China's link has been described in this paper.-- D.D.K.

203. Lokesh Chandra :- *The Cultural Symphony of India and Greece.*

HSAJ, I, No. 1, 1986, pp. 136-148.

The cultural similarities between Indians and Greeks in Homer reflect the common heritage of our people. Though Homer had heard of the name of India, he confused it with eastern Ethiopia. Certain gods in Homer bear names derived from the same roots as their Indian counterparts : the Greek *Ouranos* is the Sanskrit *Varuṇa,* Zeus is Dyaus 'sky', Greek *pitraśe* is Sanskrit *pitrsu.* The similarities in their names and in some of the myths about them bear witness to a period when the Indian and Hellenic people had not yet separated. Homer mentions several items which came from India, particularly tin and ivory. The rise of the Romantic movement in the 18th century coincided with discovery of the kinship of Sanskrit, Greek and Latin. The inflexions of Greek, Sanskrit, Indo Iranian have been discussed with other similarities in grammars of these countries.—D.D.K.

204.Lokesh Chandra & Singhal, Sudarshana Devi. :- *State System in Ancient Cambodia.*

VUOJ, XXXVII, Pts. 1-2, 1994, pp. 9-16.

The accession of a king to the throne followed by the coronation with next few years were the two major state ceremonies in Ancient Cambodia. Selection of the site, preparation for the architectural complex and the consecration of the coronation icon were a part of the coronation ceremony. On accession the king either i) inherited the palladium of his father or he took possession of the national palladium which pertained to the state over the centuries and not necessarily to his dynasty alone.

The kings of Cambodia were mostly Śaiva, they consecrated Śaiva *Lingas*. The *Uttarakhaṇḍa* of the *Rāmāyaṇa* states that wherever Ravaṇa went, he carried his golden *linga* and worshipped it from the desire of sovereignty. Complete description of the functions is available in the article.--D.D.K.

205. Mehrotra, L.L. :- *Ayutthaya : Capital of Siam.*
Pur., XXXVI, No. 1, 1994, pp. 28-30.

The account of the establishment of this great Siamese capital is available to us in a folktale known as the legend of Thao Sano Pom. According to this legend it was in the year 1344 that King U- Thong (Skt. Uttunga) decided to build a new capital for himself at a place called Nong Sano and gave it the name of Ayutthaya. Upon accession to the throne of Ayutthaya, King U-Thong assumed the name of Ramathibodi in 1350. He set about making his capital, the centre of a powerful empire which lasted 417 years, until the year 1767.

The ancient site of Ayutthaya today is replete with the ruins of over 400 temples which constantly remind one of the glory that was Ayutthaya, the capital of Siam. As one looks at these ruins one longs to capture in one's mind not only the ancient glory of Ayutthaya which served as a bridge between the east and the west at its hayday as the capital of Siam but also wonders how far back does its Indian connection go.—G.D.G.

206. Nandargikar :- *Notes on Kekaya, Gandhāra and Kuśāvatī.*
Pur., XXXIII, No. 2, 1991, pp. 147-151.

Kekaya, Gandhāra and Kuśāvatī, these three ancient towns are discussed in this article. Kekaya :- Bordering on Sindhu Deśa lay the country of the Kekayas, who conquered the Gandharvas. Anandoram Boorooah remarks that Girivraja the capital of the Kekayas lay beyond the Jhelum on this side of the Indus. The Greeks speak of a people called

Kathaei, who lived in the east of the Chenaub and describe in the terms analogous to the Sauviras.

Takṣaśilā and Puṣkarāvatī are two ancient cities. Takṣaśilā is Taxila according to Greek writers, which is situated between the Indus and Hydaspes, which is near Ravilpindi. Puṣkalāvatī is near Attock. Detailed description of these places is available to the inquisitive scholars.--D.D.K.

207. Satya Prakash :- *Arabic and Vedic Divisions of the Zodiac.*
JIDV, I, No. 2, 1988, pp. 201-213.

It has long been a debated question whether the Indian and Arabian divisions of the Zodiac had a common origin. In the 19th book of the *Atharvaveda* we find all the 27 Nakṣatras or constellations enumerated. Colebrook bases the common origin of the two systems due to their exactness. After giving details the positions in each and every *nakṣatra* in both the systems the author of this paper leaves it to the readers to draw an inference as to the concurrence of the divisions of Zodiac in Indian and Arabian systems, although he himself agrees with Sir William Jones that the agreements are by chance. Gargya was the first Ṛṣi who detailed out the *nakṣatras* after being inspired by the hymns of the *Atharvaveda* on *nakṣatras*. This happened much before Greeks developed even their first notion of astronomy. The concept of the twelve *Rāśis* (signs) is probably inspired from Greeks as the names like *kanyā*, *tulā*, *vrścika* etc. were not used for *Rāśis* in the Vedic times. However, as Colebrook describes, the Hindus have reconciled and adapted it to their own ancient distribution of the ecliptic into twenty seven parts. Further, they have not copied the instrument (of armillary sphere) which was described by Ptolemy for the construction differs considerably.—D.D.K.

208. Satya Prakash Saraswati :- *A Story of the Foundation and Dissolution of the Arya Samaj Movement in Japan.*
JIDV, IV, No. 3, 1991, pp. 5-10.

Two decades back some young men from Japan were on a spiritual visit to India and studied from close quarters the so called faiths and religious movement in India. During their spiritual journey, a youngman of about 20 years of age, namely Akihiko Nishi (later on working) of the Arya Pratinidhi Sabha became bewitched by the teachings of Arya Samaj and appreciated the one God concept of Swami

Vivekanand. He visited many religious places in India. Ultimately, Nishi decided to start the work of Arya Samaj and Veda in Japan and carry the message of the greatest sage of our Modern Age, Maharshi Dayanand. He was of opinion that spiritual matters must be guided by Sadhus and Sannyasis. God has given India the preceptorship of the whole humanity. It is a pity that Ārya Sabhā could not work for more than a few months. Some reasons of the dissolution have been given in this paper.—D.D.K.

209. Thakur, Upendra :- *Some Aspects of Religious and Literary Contacts between India and Thailand.*
HSAJ, 1, No. 1, 1986, pp. 232-244.

Indian influence on Thai Culture can be traced to as far back as the 7th–8th century A.D., when the Thais were confined to South China with Nan-Chao as their kingdom. While this influence was partly due to their direct contact with the Indian settlers on the one hand, it was brought mainly indirectly through the Indianised kingdoms of Dvāravatī, Śrīvijaya, Kambuja, Burma and Ceylon on the other. Thai kingdom in Yunnan was known as Gandhāra and one portion of this Kingdom was called Videherājya whose capital was named as Mithilā. The kings of this capital was reputedly descended from Aśoka. Influence of India on Burma, Sumatra and other S.E. Asia countries has been discussed. The Siamese legal system is based on *Manusmṛti* and the domestic ceremonies are of Hindu origin. The Thais still believe in Viṣṇu or Nārāyaṇa and Mahādeva or Śiva. The people of Thailand received their culture from India in almost all walks of life which they transformed to suit the local genius. –D.D.K.

210. Thakur, Upendra :- *Ayodhyā in Siam.*
Pur., XXXVI, No. 1, 1994, pp. 18-27.

In Thailand Ayuthia is Ayudhyā or Ayodhyā, Thonburi-Dhanapurī, Lopburī-Lavapurī, Sukhothaya-Sukhodaya, Phisanupurī-Viṣṇupurī, Sonkhaloka-Svargaloka, Siri Thmmarat- Śrī Dharmarāṣṭra *etc.* The influence of Brāhmaṇism, particularly that of the Indian epic-the *Rāmāyaṇa*-was so great in the cultural progress of Thailand that the kings of Thailand adopted the attributes of a Brāhmaṇic deity-such as Rāma, Parameśvara (Śiva) *etc.* In the Ayudhyā period (A.D. 1409-1767 A.D) the life story of Rāma was regarded as so sacred that the first king of Ayudhyā (Ayodhya) came to be Christened as Rāma, and his capital as Ayudhyā, the birth place of Rāma.

Ayudhyā or Ayodhyā was a flourishing city before it was founded as the capital of Thailand by Rāmādhibodhi I in 1350 A.D. The brick wall of which parts may still be seen, was built by king Chakrapata (1549-65 A.D.), and the palace, of which only the foundations now remain, dates from the time of king Trailokanātha(1448-88 A.D.). –G.D.G

211. Thakur, V.K. :- *Urban Form in Transition : Archaeologically Situating Gupta Towns of Madhya Praesh in Indian History.*

PPB, XVII, 1995-96, pp. 74-97.

The Gupta age has been regarded as the Golden age of Indian History. But the author of this paper and some others re-evaluate the verdict who have seen a decline of urbanism and the beginning of fedaulism at this age. The present paper, surveying the urban settlements of Madhya Pradesh during the Gupta period with special reference to this changing nature is an attempt in this direction. The urban economy flourished during the Sātavāhana-Kuṣāṇa period and historical towns originated in the 7th-6th centuries B.C. But many erstwhile prosperous urban settlements were either decaying or had already disappeared during the Gupta age. This development is specifically recorded by Chinese pilgrims, Fa-hsien and Huan-tsang, Even some of the indigenous sources hint at such a situation.—D.D.K.

VIII - LAW, POLITY & ADMINISTRATION

212. Agarwal , Binod Kumar :- *Nozick on Rights and Minimal State.*
JICPR, VI, No. 3, 1989, pp. 1-12.

Robert Nozick in his book 'Anarchy, State and Utopia' has given some argument on human rights and these have been discussed in this paper. He had said that a minimal state limited to the narrow functions of protection against force, theft, fraud, enforcement of contracts, and so on is justified, that any more extensive state will violate person's rights not to be forced to do certain things and is unjustified; and that minimal state is aspiring as well as right.

Nozick's arguments in support of his claim depend on the views on what the right persons are. For him rights are side-constraints on actions. He makes a distinction between 'incorporating rights into the end state to be achieved'. All this problem is elaborated in this paper.—D.D.K.

213. Nirmal Kumar :- *Some Aspects of Working of Indian Press Act,1910.*
QRHS, XXVI, No. 4, 1987, pp. 40-47.

In order to curb the growing militancy of the nationalist movement in India, the Government passed a new legislation regarding control and regulation of the press. This was embodied in the Press Act of 1910, which empowered the government to demand security from any newspaper. It was for humiliating the intelligentsia, since the journalists were asked to furnish security at the discretion of the executive before they could publish a newspaper. This revived some of the worst features of the Vernacular Press Act of 1878. It was applied to both the Vernacular and English Press irrespective of the fact whether its ownership was Indian or Anglo-Indian. Under this act the government penalized 350 persons and 200 newspapers demanding securities amounting over ξ 40,000 and prescribed over 500 publications.—D.D.K.

214. Pandey, Chandra Shekhar :- *Commercial Activities in Ayodhyā during Mughal Period.*
Pur., XXXVI, No. 2, 1994, pp. 361-365.

With the establishment of Muslim rule in India the political as well as economic significance of Ayodhya grew. Soon after Muslim colonization began and it became an important centre of trade and

commerce. Describing commercial, and trade activity at Ayodhya Babar tells about variety of clothes prepared in the area. Shershah established a mint in the town when he defeated Hanuman in 1539. Abul Fazal tells us that "In the vicinity of the town there is a village called 'Dogon' which for a long time possessed a mint for copper coinage'. According to Pelseart, Ayodhya furnished coarse cloth in pieces of 16 gaz. There were many other centres of cotton textile industry in Sarkar Ayodhya. Dariyabadi cloth was considered to be the best and it was exported in other countries. English merchants were active to export Dariyabadi clothes for England, Mecca and Basa via Agra and Surat. Abul Fazal mentioned indigo as important crop while describing autumn harvest of Subah of Awadh. Production of Sugar from Sugar cane was an important trade activities of Awadh. Sugar was also used for making wine. Perfumery was one of the most ancient Indian Crafts and attained its great importance. It was prepared by rose-leaves, musk ano Keora. Musk was famous article of trade. Utensil work, horne utensil work, wooden and earthen work were very popular. Ayodhya was also famous for its noted production of gold, copper and leads.

During Mughal period the economic position of the artisans was bad. They depended upon the merchants and mediators for their daily needs. Barnier notes that lots of the artisans and crafts men were not happy and they were subjected to harsh treatment at the hands of the officers who forced them to sell at low price.--G.D.G.

215. Sharma, Ram Snehi Lal :- *Rāṣṭra Nāyak Cāṇakya : Tathyoṅ ke Āloka meṅ(National Hero Ācārya Cāṇakya in the light of Facts). (Hindi).* Śod. Pat., VL, Pt.1, 1994. pp. 5-16.

Ācārya Cāṇakya considered to be the first great man who provided the law with a economic and political form. The authentic books that contain information about Cāṇakya are Purāṇas, Jain Literature, Kāmandakīya Nītisāra, the references of India by Maigasthanīja as quoted by some Greek historians. He belonged a Brāhmaṇa dynasty. In addition to his mastery over politics, he was a great thinker and a writer. He wrote *Cāṇakyanīti, Cāṇakyasūtram, Nyayā Bhāṣya* and *Arthaśāstra etc.* He will remain unforgettable for ever due to his valuable contribution to Indian civilization and polity. It is a great miracle that he attended the royal court only once in his life. He

kept on running the administration by living in isolation. He and his pupils rendered honorary service to the state.—I.S.

216. Swain, Braja Kishore :- *Water Ordeal in Medieval Orissa : A Study on the Smṛti Records Pertaining to the Gujapati Period.*

JOIB, XLIII, Nos. 1-2, 1993, pp. 59-65.

In this paper, an attempt has been made to find out the reasons as to the prevalence of the water ordeal in the gajapati period of medieval Orissa. In Indian judicial system the ordeal type of evidence resorted to in connection with making trial in the court of law is of two kinds : divine (*divya*) and the oath (*Śapatha*). Water ordeal is administered under the superintendence of the chief justice who performs the routine duty of the kind in connection with judiciary and for the water ordeal, *prādvivāka*, *śodhyapuruṣa*, one pure hearted kṣatriya or Brahmana, two young swift (javin) men and finally one strong man (dṛḍhapursa) are mentally associated.–P.G.

217. Tamskaṛ , B.G. :- *Exposition of Political and Demographic Structure in Mahā-Śiva-Purāṇa.*

QRHS, XXXIV, Nos. 1-2, 1994, pp. 3-12.

Observations regarding the rule of Iksvaka dynasty, references to twenty kingdoms of Bhāratavarsha, names of kings without their territorial jurisdictions, Non-Indian soverigns and tribes, marching of Indians into the northern part of Afghanistan are some of the examples of exposition of political structure in *Mahā-Śiva-Purāṇa*. As regards social structure there are references to Surāsura siddha, daitya-dānava, bhūtapretāpiśāca and nomenclatures as Sākinis, Dākinis *etc.* pramathas Śiva's Gaṇas *etc.* Finally the paper enumerates certain tribes residing in the Himalayan region and the north of Narmada out numbering those of central and southern Bhāratavarsha. The political and social segmentation did not lead to visible fragmentation in the society.--P.G.

IX- LINGUISTICS & GRAMMAR

218. Acharya, Sudhyumna :- *A Critical and Comparative Study of Pāṇini's Morphemic Principles in the Light of Modern Linguistics.*
JIDV, IV, No. 3, 1991, pp. 11-22.

The Sanskrit language has taken precedence of all other languages grafted on it and developed through a long period of Indian History. *Astadhyayi* of Panini is the greatest service for analyzing and modifying the language and for formulating grammatical principles. He has developed the science of morphology that has lent an adding importance to decide the inmost meaning and development of the words. He had divided the words into two morphemes, the first of them being enumerated into roots or crude base and the other into suffixes. The definition of the morpheme as per modern scholars is as under : "Any form whether free or bound which cannot be divided into smaller meaningful parts is a morpheme". Pāṇini has succeeded in scientific treatment of words following the concept of the morpheme.—D.D.K.

219.Bhayani, H.C. :- *The –ĀR- Causatives of Apabhraṃśa, Gujarati, etc.*
Vid., XXIV, No. 2, 1981, pp. 1-4.

Besides the most frequent and common causative suffix-*āv-av*-in *Apabhraṃśa*, a few bases of a suffix-*ār*-with the same function are found. This suffix have come down to some of the N/A languages like Gujarati, Hindi etc. and it seems that it was extended during the Post-Apabhraṃśa period to a few more roots. Moreover, old *Gujarati* roots ending in a vowel and those ending in–*ār*-formed causative bases with the compound suffix-*rāv*- which derived from–*ār*-+*āv*-. It seems that the–*ār*-suffix has an analogical origin, in which word grouping and word association played a vital role such as compounding or collocation of antonymous expressions like *Pes-nikal* 'entry and exit' etc. Analogical change in the shape of one member of a collocational group under the influence of another, motivated by a very powerful tendency to create rhyming and alliterative pairs is a wide spread multi-faceted phenomenon in the evolution of Indo-Aryan.–R.S.

220. Bhayani, H.C. :- *Etymological Notes.*
Samā., II , No. 1, 1993, pp. 68-70.

Some etymological notes on some Gujarati, Sanskrit, Prakrit words and their synonyms or derivatives have been discussed in this paper.

Gaḍayu 'dried up lump of cow or buffalo dung' *ku. āṛo* 'heap of grass and thorns gathered in a field to burn and use as fertilizer', *āryā, auṇo, āṛyuṇo* or *ayoṇo* are also have the same meaning.

Bi. 'alāh' weeds burn as manure. These derived by Turner from the derivatives of *ādāh(ādahati, ādahana, ādāha/ ādaha, ādāhayati, dah*-appears as *ḍah*) also in PK. So from PK. *āḍahāiya- aḍāiyaū* (dry lump of dung) to be burnt. We can derive *G.aḍāyu*. Similarly some other words having etymological notes have been discussed in this paper.—D.D.K.

221. Biswal, Banamali :- *The Concept of Vṛtti : An Analysis.*
JOIB, XLII, Nos. 3-4, 1993, pp. 141-150.

The word *Vṛtti* has several meanings. It is used both technically and non-technically in different *śāstras* to denote different meanings. The word which literally refers to profession, behaviours, activity *etc.* is simultaneously used as technical and non-technical , both in one and the same *śāstra* also. It is technically used in almost all orthodox systems of Indian philosophy like Sāṃkhya, Yoga, Vedānta, Nyāya and Mīmāṃsā.

Gautama (550-600 B.C.) uses the term in sense of *śabdavṛtti.* The concepts like *śakti, sanketa* etc. are described. Later Gangeśa (13th –14th century A.D.) defines *vṛtti* as relationship between the word and its meaning etc. Jagdish (17th century A.D.) and Vishvanatha and other luminaries have given different meanings which have been explained in this article.--D.D.K.

222. C. Rajendran :- *Position of Particles and Predicatives in Sanskrit Word Order.*
VUOJ, XXX-XXXI, 1987-88, pp. 109-118.

Opens up with an illustration that an inflectional language like Sanskrit does not face any problem in word order *i.e.* by rotating *Rāma Rāvaṇam hanti* four times and compares with English Syntax of words in the same sentence. Continues in support of his point by discussing a verse from *Meghaśandesa* by hinting at a comparison of changed positions of nominative and accusatives in the verse. Points out "that the conclusion from these two illustrations that in Sanskrit Prose and Poetry the word order enjoys an unrestricted freedom". However, agrees that

subject-object-verb order where as allows unrestricted freedom but other parts of speech require definite syntax. Passes on to discuss restrictions of word order suggested by Mahimabhaṭṭa of *Vyaktiviveka* with regard to particles like *ca*, *va*, etc. with a number of illustrations. Mentions that Mahimabhaṭṭa is firm on his stand that breaches of natural order are serious defects in both prose and poetry since they create hurdles in smooth comprehension of the meaning of the texts. Concludes that literary theorists like Mahimabhaṭṭa have significant comments to make with regard to syntactical problems of Sanskrit language. Suggests thorough scrutiny of poetic works by linguistic scholars on this pattern.—N.K.S.

223.Chandra, K.R. :- *Vaidika Yuga kī Bhāṣā men Prākṛta Sadṛśa Tattvon kī Upalabdhi(Availability of Prākṛta like Facts in the Language of Vedic Period).(Hindi).*
Vid., XXIV, No. 2, 1981, pp. 179-186.

The author has propounded in this article that there were many linguistical facts resembling to Prākṛta and Pāli in the Vedic age and tradition. The Prakritisation in the language of *Ṛgveda* itself, has explained by modern linguists as due to the influence of the Primary Prākṛta languages which must have been current along with Indo Aryan dialects in that age. The author has dealt with this similarity of Vedic and Prākṛta under different subheadings such as i) change of sound: a) vowels, b) consonants; ii) word formation : a) some contrariety, b) names, c) verbs, d) kṛdanta; and iii) supposed words and forms of Vedic age. These facts can not be co-related with the classical Sanskrit.—R.S.

224.Chari, V.K. :- *The Limits of the Meaning of A Sentence.*
Br.V, LIV, 1990, pp. 42-53.

A sentence is commonly defined as an arrangement of words that are capable of entering into mutual syntactical relation in terms of a subject, predicate and modifier; or as an aggregate of words that has only one word in it *ekatin vākyam*.

Jaimini defines a sentence as an arrangement of words expressing a single purpose, such that when it is broken up, the divided portions are found to be wanting (*i.e.* incapable of effecting the purpose). Different views of experts have been enunciated and concluded with the remarks that the meaning of a sentence is not merely revealed by its form, but its final thrust or expressive force. It extends as far as it takes

to complete the purpose for which the sentence has been uttered. —D.D.K.

225.Chari, V.K. :- *Language and Reality : Buddhist Argument and Mīmāṃsā Refutation.*

Br.V, LV, 1991, pp. 40-57.

This title reveals some outstanding philosophical issues that figure in the debates are :-1) The question of objectivity or objective reference (*bāhyārtha*) in i) Cognition and in ii) linguistic usage; 2) The ontological epistemological status of the Universals (*sāmānya*); 3) Is language a district means of knowledge or *pramāṇa* and what is its modus operandi ?

All the philosophical schools in India originated in theological disputations and had metaphysical axe to grind and often a pragmatic aim as well such as emancipation. All their reasoning about the world centred round a standpoint (*dṛṣṭi*) or a structuring idea, which each system formulated for itself. The views of the Vedic philosophers do not convince the logicians. The Buddhist plead their own injunctions. The subject has been discussed with the remarks that the Buddhist argument is opposed to experience and to the norms of human discourse.—D.D.K.

226.Chaubey, B.B. :- *Varieties of Interpretations of the Laxemes in the Nirukta.*

VUOJ, XXX-XXXI, 1987-88, pp. 35-42.

States that Yāska occupies a very important position in the history of the Vedic interpretations as it was based on definite system of etymological approach that Brāhmaṇas lacked. Yāska considered etymology as the best aid for understanding the original meaning of the word. Further adds that *Nirukta* is a commentary on *Nighaṇṭu*, which enumerates 1706 words in total in five chapters and offers commentary of 565 words only. In *Nirukta* those words occur in chapters II to VI. The remaining enumerated words appear in chapters VII onwards of *Nirukta* as either no longer in use in the contemporary language or had changed or morphologically modified.

On the basis of varieties of interpretations classifies the etymologies of Yāska into the following six categories that are : (a) Interpretation of one lexeme from one base, (b) Interpretations of lexemes from optional bases, (c) interpretations of lexemes from more than one base (d) Same interpretations of a word of different

connotations, (e) Varieties of interpretation offered through quoting different views of other Ācāryas and f) Varieties of interpretations collected from Brāhmanas texts. Illustrates these categories.

Concludes that Vedic lexemes as explained by Yāska through their etymologies have been traditionally regarded as authentic ones and he has been hailed as premier etymologist of India. As also *Nirukta* of Yāska has been identified with that *Nirukta* which is esteemed as one of the Vedāngas. Supports this quoting modern scholars : Scold, Lakṣmaṇa Sarup and Siddheshwar Verma.—N.K.S.

227. Das Gupta, Amitabha :- *Wittgenstein on Mathematical Necessity : towards a Grammatical Perspective.*
JICPR, IX, No. 3, 1992, pp. 41-58.

Exploring a complex theme is not an easy task particularly when it is riddled with diverse and disconnected issues that apparently refy any coherent interpretation. Wittgenstein's view on necessity or mathematical necessity is such a theme where the absence of a systematic presentations gives rise to different conflicting interpretations of his views. However, the present reading of Wittgenstein differs from his perception. It argues that a systematic presentations of his views on mathematical necessity is indeed possible if we see the underlying theme that he maintains in spite of apparent diversities and looseness.

The concept of mathematical necessity has been a constant source of trouble for philosophers and logicians. Theories have been offered which have subsequently proliferated throughout history. But Wittgenstein's approach on the other hand, is radically different the rest and the subject has been discussed in detail in this article.—D.D.K.

228. Dash, Radhamadhab :- *Idioms on Agriculture as Available in the Kāśikā.*
JOIB, XLII, Nos. 3-4, 1993, pp. 115-122.

There are a number of informative idioms available in the *Kāśikā* the extant earliest *vṛtti* on Pāṇini's *Aṣṭādhyāyī*. The term 'Agriculture' has been used here in an extended sense as to cover the idioms informing about the stock- breeding of tamed animals. The animals like cattle, buffalo are used for ploughing, transport, food, trade and commerce by the peasants even now. The livestock also include horse, elephant, donkey, dog *etc.* which have been referred to. Thus the related terms denoting herds, herdsman, grazing ground and a host of other facts have

been observed through these idioms. From the source of the *Mahābhāṣya* examples are available of which a considerable portion may be viewed as related to agriculture and trading, Patañjali relates entire farming operations as seen in the modern days.—D.D.K.

229. Dorschel, Andreas :- *What is it to Understand a Directive Speech Act?*

IPQP, XIV, No. 3, 1987, pp. 229-254.

The concept of "conditions of fulfilment" or "compliance" or "satisfaction" which have been introduced by some authors in order to provide analyses of meaning which are just as adequate to directive speech acts as truth-conditioned semantics are adequate to assertive speech act. It will be argued that this aim is missed. Most analyses will remain throughout incomplete as long as they are not supplemented by a specification of conditions of normative validity. In the case of several illocutionary verbs they can be substituted by conditions under which the speaker could make use of sanctions against the hearer. In Analytical Philosophy the notion of the truth- conditions of a sentence is frequently taken to be the key of any cogent semantic theory.—D.D.K.

230.Ghosh, Raghunath :- *Some Reflection on Krishna Chandra Bhattacharyya's Vedantic Logic with Special Reference to the Philosophy of Language.*

JICPR, X, No. 1, 1992, pp. 135-146.

This paper deals with some problem concerning philosophy of language as discussed in the 'Āgama pramāṇa' portion of the Vedantic logic which is found in Krishna Chandra's studies in Vedantism. An effort has been made to justify KCB's philosophical position on some aspects of Vedanta philosophy in most cases in the light of the traditional Advaita Vedanta system.

KCB starts with the concept of *vākya* or sentence which is accepted as an independent *pramāṇa*. In order to appreciate this *pramāṇa* the understanding of a certain theory of language is required. The need and utility of a word has been propounded. According *Bṛhadāraṇyakopaniṣad* the word directly refers to the thing, expresses the thing and touches it. The subject has been discussed and the title concludes with the remarks that KCB's contribution in the field of Advaita Vedanta Philosophy is remarkable.—D.D.K.

231. Kelkar, Ashok R. :- *Conceptions of Language and of Language Use.*

JICPR, IX, No. 3, 1992, pp. 1-28.

'Every one thinks' said Goethe, 'because he can speak, that he can therefore speak about language'. But this readiness on the part of people 'speak about language' is not matched by their performance. Language is so close to us that this very closeness may make it difficult for us to answer the all important question, what precisely is language?

Like money or tooth-brushes, language is what it does. What language does for human beings has to do with the variety of things that pass through the human mind. The mental contents may be, observations of reality of varying degrees of exactitude such as, it's raining, it's pouring, it's drizzling. Observations on reality ranging from the delighted response to the disgrunted response such as : ah rain! rain-oh no ! Wishes and hopes and multifarious phenomena to convey these mental contents to one another, man intended and perfected language as a means of communication. The subject has been discussed in detail with views of different linguists of the world.—D.D.K.

232.Kulkarni, Nirmala :- *Two Peculiar Sandhi Terms used by the Vyāsaśikṣā.*

VUOJ, XXX-XXXI, 1987-88, pp. 155-160.

Considers two peculiar *Sandhi* terms used by *Vyāsa-Śikṣā* (*VS*) is an important *Śikṣā* of the *Taittirīyasaṃhitā* (TS) that deals with the textual peculiarities of (TS). VS describes the changes which are to be made while reconstructing *Saṃhitā Pāṭha* on the basis of *Padapāṭha* (PP). Discussion on *Sandhi* is considered imperative while describing the methods of reconstruction. It is also stated that *Sandhi* or word juncture is one of the main features of the Sanskrit language. VS has coined two peculiar terms which are not available in other grammatical texts-namely *Sammiśra*, not available in any dictionary or grammar books. Extracts from the text of (VS) and the commentary thereupon the idea that *Svara* denotes (i) the vowel itself- *ac* of Pāṇini and (ii) *svaradharma*-the property of a vowel *i.e.* accent that a vowel may carry in Vedic language .

The second term puts under focus for discussion is *Sambndha* which is included in 'A Dictionary of Sanskrit Grammar' a term in a general sense. In this paper this is discussed on the basis of (VS 458) and commentary thereupon introducing 'druta' in the sense of a

pronunciation having a time shorter than that of 'svara'. Concludes the paper as :

1. VS has used two different terms in the context of euphonic combination
   a. *Sammiśra* used in the context of *abhinihita Sandhi.*
   b. The term *Sambandha* is applied in the euphonic combination of a consonant and a vowel.
2. The commentary *Vedataijasa* is the most useful instrument in
   understanding VS.
3. It seems that VS, if studied properly along with its commentary, will certainly enrich the study of grammar by giving additional information.--N.K.S.

233. Meenambal, K.S. :- *Others of Nagesabhatta.*
PTr., XVI, No. 2, 1989, pp. 41-48.

Nāgeśabhaṭṭa the epoch making grammarian of the 18th century A.D. is the author of a number of works which bear testimony to his vast erudition and deep knowledge. He has written standard works on Yoga. Poetics, Dharmāśastra, Mīmāṃsā, Purāṇas and other Śāstras. The most important works of this prolific writer are *Śabḍenduśekhara, Vaiyākaraṇa- siddhāntamañjūsā etc.*

His *Mahābhāṣya-pradipoddyota* is a monumental work being simultaneously a commentary on the *Mahābhāṣya* of Patañjali and the *Mahābhāṣya pradīpa* of kaiyaṭa. Being more closely connected with the work of Patañjali who is the authority for excellence in the science of grammar, the *Uddyota* occupies prominent position among the grammatical works of Nāgeśabhaṭṭa.

Difference in usual commentaries and this commentary on the subject has been indicated in this article in detail.—D.D.K.

234.Mukherji, Nirmalangshu :- *Descriptions and Group Reference.*
JICPR, VI, No. 3, 1989, pp. 89-108.

Recent work on definite description, inspired primarily by Strawson and Donnellan, has provided many insights into the complexity and diversity of this linguistic phenomen. These insights, in turn, have raised growing doubts about the availability of Russell's theory of descriptions for a large number of cases without supplementing, as yet, Russell's theory with some alternative theory.

What is suggested instead are distinctions, classifications taxonomies and the like. A persistent problem, then is to understand 'why the some construction with a definite article is used for a variety of cases.

In this paper the author has suggested some steps towards a unified account of a wide variety of uses of English, definite descriptions without imposing any arbitrary restrictions on the phenomenal domain.—D.D.K.

235.Murti, M. Srimannarayana :- *Intention of the Speaker According to Grammarians.*
VUOJ, XXX-XXXI, 1987-88, pp. 21-34.

The author states that with regard to the description of the spoken language as described by Pāṇini in his *Aṣṭādhyāyī* or the general linguistic theory as expounded by Bhartṛhari on the basis of *Saṃgraha* of Vyāḍi and the *Mahābhāṣya* of Patañjali, no linguist can afford to ignore the intention of the speaker in his analysis of the communicative system existing betwęen the speaker and the listener. In other words the importance of the speaker (*Vaktṛicchā*) itself is the correct import of the sentence. Thus all the analyses of language like parts of speech, declension, conjugation case- relation, syntactic features and classification of the referents into *jāti, dravya, guṇa, kriyā etc.* are only to gain proper understanding of the speaker's intention.---K.A.

236. Namboodiri, P. Narayanan :- *The Concept of Kārakas in Śākaṭayana Vyākaraṇa.*
VUOJ, XXXVI, Pts. 1-2, 1993, pp. 97-100.

Here an attempt is made to compare the method adopted by Śākatāyana in treating the *Kārakas* with that of Pāṇini. The arrangement of the *sūtras* in the Śākṭāyayan vyākaraṇa proves that he has not given much importance to the Semantic concept of *kāraka*. He successfully classifies the occurrence of different cases first and states their denotative capacity of *Kārakas*.—K.A.

237. Narang, Satya Pal :- *A Psychological Category in Sanskrit Cases.*
Samā, II, No. 1, 1993, pp. 1-8.

Philosophically speaking cases or *Kāraka* in Sanskrit grammar is an external reality which applies to the examples in the actual world and applies to the doer of the action, object, instrument of the action, object for donation or transference of their property, the point of separation;

locus of the object and the relationship not directly related to the action. The crude base is also expressed through nominative case. While analysing various categories of cases (including genetive which is not accepted as *Kāraka* by Sanskrit grammarians due to its non-relation with the action directly) Pāṇini himself accepted a number of categories like crude form of the base, non-said or desired to be said by other cases *etc.* In this paper there is an attempt to analyse various psychological categories explained by Sanskrit Grammarians.—D.D.K.

238. Satya Prakash Saraswati :- *Pāṇini and the Mahābhāṣyakāra Patañjali on Coinage.*

JIDV, II, No. 1, 1989, pp. 73-90.

The terms *niṣka suvarṇa, suvarṇa-māṣka, śatamāna, śāṇa, kārṣāpaṇa* and *māṣa* etc. as mentioned in the *sūtras* of the *Aṣṭādhyāyī* by Pāṇini, have been explained in the beginning of this paper. In addition to these, the existence of the coins *trivimśatika dvi-nimśatika adhyārdha-vimśatika, ardha-vimśatika raupya,-adhyārdha- māṣaka* and *raupya kākane* is indicated on the basis of the literary references and sometimes from actual discovery in the hoards. In order to understand clearly the lower denomination of the *kārṣāpaṇa* which Pāṇini has mentioned, the author gives here a comparative table of *kārṣāpaṇa* and its sub multiples(the *Arthaśāstra* and the *Gangāmālā Jātaka)* as given by V.S. Agrawal. It is concluded with the impression of V.S. Agrawal that an intensive study of the weight standard of the punch- marked coins, both in copper and silver, will ultimately determine whether coins like *trivimśatika, tri-śāṇa, tri-kākaṇi etc.* were actually minted --P.G.

239. Satyavrat :- *A Note on Some Meanings of √(Kṛ).*

JOIB, XLIII, Nos. 1-2, 1993, pp. 7-14.

The root (*kṛ*) which primarily denotes an action in general, came to convey over the years, the aspects of meanings which actually belong to the other roots. Besides the meaning noted and illustrated elsewhere , there are some other peculiar and interesting that (*kṛ*) is found to denote. The root (*kṛ*) gives the sense of 'placing', 'singing', 'playing', 'eating', 'ravishing the modesty of a maiden', 'giving', 'giving water', 'giving name', 'learning', 'studying', 'obeying', 'to put on', 'to wear', 'to set foot', 'creating', 'producing', 'to expand', 'raising', 'lifting up', *etc.* The meanings of the root because of its peculiarity and rarity as to

make, to regard, to utter, to make use of, to appoint and to press shampoo- have also been illustrated by the author.—P.G.

240. Sharma, D.D. :- *Cultural Manifestation Through Linguistic Behaviour.*

HSAJ, I, No. 1, 1986, pp. 192-196.

Socio- linguistic studies in the recent years have brought to light that the study of language in its social and cultural context is very useful for understanding the socio-cultural aspects of the linguistic community concerned. Usually all linguistic communities have distinctive terms for addressing or referring to persons belonging to different state of the particular social organization. Every linguistic community has evolved its own norms for such a selection. For instance, second person singular number in Hindi there are three terms as *tu*, *tum* and *āp*. The author has made an attempt to elucidate the linguistic analysis, with example from Ladakhi spoken in the Ladakh region of Jammu and Kashmir state. A complete socio-linguistic study of this and similar languages shall bring to light many interesting facts about the inter-relationship between their social and linguistic structures.—D.D.K.

241. S. Sankaranarayanan :- *Janikartuḥ Prakṛtiḥ (Aṣṭādhyāyī 1.4.30) -An In- Depth Study.*

Br.V, LVI, 1992, pp. 128-169.

The rule *Janikartuḥ- Prakṛti* of the *Aṣṭadhyāyī* of Pāṇini is the penultimate sūtra among the eight that deal with the *apādānakāraka* and are under the general governing rule(*adhikāra-sūtra*) Kārka in the 'domain of Kāraka'. The present paper makes an attempt(1) to study the rule, following the grammarians in general ; (2) to see how the Neo-logicians (Navya Naiyāyikas) interept it; (3) to examine whether the latter's interpretation is tenable or not;(4) to trace the probable cause influencing the logicians; (5) to review the exposition of the sūtra as offered by Jinendrabuddhi and (6) to understand what Pāṇini might have actually intended to convey by this sūtra.

Following the majority of grammarians who have commented upon the sūtra, the rule may thus be explained –the material (or prime) cause of the agent of the activity denoted by the verb *Jani* (to be born) is *apādāna* (*ablative*).

Views of eminent philosophers and grammarians who have adjudicated the case has been presented in this article.—D.D.K.

242. Tiwari, D.N. :- *Bharṭrhari's Philosophy of Relation Between Word and Meaning.*
JICPR, XI, No. 2, 1994, pp. 43-54.

In his monumental work *Vākyapadīyam*, Ācārya Bharṭrhari elucidated that "All Knowledge is knowledge, through and in language". No cognition, communication and hence philosophization is possible without relation between a word and its meaning.

This paper is confined to a critical survey of the epistemological and logical analysis of the problem of relation made by Bharṭrhari under the topic entitled "Sambandha-Samuddeśaḥ" the third chapter of the third part of his *Vākyapadīyam*, which is an excellent philosophical reflection on the analysis of the problem of word- meaning relation in general and that of the concept of the relation in particular. Bharṭrhari's treatment comprises the analysis of the views of all systems of Hindu philosophy and Buddhism.—D.D.K.

243.Tiwari, D.N. :- *Cognition, Being and the Possibility of Expressions : A Bharṭrharian Approach.*
JICPR, XIV, No. 1, 1996, pp. 65-94.

The theme of this paper is to discuses the issue 'cognition, being and the possibility of expressions' in the light of Bharṭrhari's *Vākyapadiyam* and the commentaries on it. The language infuses 'cognition' is the principle which forms the basis of sentence- holism of Bharṭrhari, a fifth century philosopher.

A summary of the issues (total number nine) planned to be discussed in this paper are as under:

1. Cognition is concerned with and is confined to objects figured by language in the mind.
2. Language (śabda) reveals itself (swarūpa-śabda) before it reveals meaning (*vācya*) *etc.*---D.D.K.

X - LITERATURE AND RHETORICS

244. Bali, Candrakanta :- *Rājataraṇgiṇi Punarmūlyāṅkana (A Revaluation). (Hindi).*
Śod. Pat., VL, Nos. 2-3, 1994, pp. 100-130.

Kalhaṇa's *Rājataraṇgiṇi* occupies a significant place in Sanskrit literature. It is not only a poem but also a history. In other words we can say that it is a history in verse. Some of the writers declare its first half to be unauthentic and the second half to be authentic. Kalhaṇa has elaborated the historical facts after the strict examination of building attributary literature, copper plates and books. He has quoted as many as eleven history volumes even then the facts explained by him are considered to be doubtful. The table reproduced in the paper justifies the authenticity of the dates contained in *Rājataraṇgiṇi*. It also contains tables that go to put a question mark on the authenticity of dates mentioned in *Rājataraṇgiṇi* but it treats them to be a game of figures. Later on we find an elaboration of the old Śaka Saṃvat and Saptarṣi Saṃvat It emphasizes the authenticity of the dates contained in *Rājataraṇgiṇi* on the authority of calculation of time according to Vedas and Purāṇas. These calculation form the basis of time calculation used by Kalhaṇa. Kalhaṇa has divided the total history in two parts *i.e.* pre history and history. It is also conveyed through a table i.e. the pre-historic age is calculated from 3148 B.C. to 448 A.D. and the historic age from 4448 A.D. to 1050 A.D. The writer makes a brief mention of all the factors that go to prove the authenticity of the dates given by Kalhaṇa.—I.S.

245. Bandyopadhyay, Nandita :- *Bhavabhūti : A True Poet of Nature.*
Anvi., XV, 1994-1995, pp. 30-37.

As a poet of nature Bhavabhūti has a place of his own. His approach to nature is neither totally subjective nor totally objective. It is a spectacular blind of what is soft and what is hard, of what is internal and what is external. His *Svabhāvoktis* are faithful observations of every subtle trait of nature.

The entire second act of the *Uttarāramacarita* records a Kaleidoscopic view of the *Daṇḍaka.* The mountain *Krauñcāvat* is a grins witness to the conflicts between opposing forces. There goes on a better struggle for existence. Bhavabhūti no doubt excels in the realistic descriptions of nature recorded in the *Uttararāmacarita.*—D.D.K.

246. Banerjee, Manabendu :- *The Cauhan Hero in Nayacandra Sūri's Sanskrit Historical Poem.*
Anvi., XV, 1994-1995, pp. 12-24.

Nayacandra Sūri is the celebrated author of *Hammir Mahākāvya* (H M) which contains the history of the Ranthambhor-branch of the Cauhan rulers and gives special stress on Hammir the illustrious king of this dynasty. The *HM* is composed in fourteen cantos, where the first thirteen cantos display the chronology of the Cauhan Kings, and the last is devoted to an account of the lineage of our pace.

Hammira, the hero of the poem, was the son of Jaitrasingha- the latter being the son and successor of Vagbhatta. From the Valvan and other inscriptions it appears that Jaitrasimha captured a large number of states from Mandu to Karkarālogiri. Hammira's fights, achievements and his end is available in this article.– D.D.K.

247. Banerjee, Rabisankar :- *Śānta Rasa and Bhakti Rasa-Their Relation.*
Anvi., XV, 1994-95, pp, 110-114.

In his *Dhvanyāloka*, Anandavardhana has made a brilliant and soul stirring analysis of Śānta Rasa. Kalhana in his *Rājatarangiṇi* (11th cent.) and Yati Kṛṣṇamiśra also has appreciated this analysis as a unique contribution to Sanskrit Poetics-Viśvanātha (14th cent. A.D.) dittoed almost Anandavardhana's brilliant observations on this rasa in his famous work *Sāhitya Darpaṇa*. His four couplets couched in emotive language are in a sense a resume of the brilliant comment on Śānta. Dhanañjaya a staunch adversary of *dhvani* does not agree with the above analysis. Jagannātha (18th cent. A.D.) has thwarted arguments of Dhanañjaya in his *Rasagangādhara*. After discussing the views of eminent scholars the topic concludes with the remarks that *Bhakti rasa* imbibed the essence of Śānta and emerged as the *rasa* predominant in most of the texts written by the Vaiṣṇava critics during post-Caitanya period.—D.D.K.

248. Bhatta, C. Panduranga :- *Textual Criticism of the Abhijñāna – Śākuntala, on the basis of Kāṭayavema's Commentary.*
Br.V, LIV, 1990, pp. 99-110.

Kāṭayavema's commentary on Kālidāsa's *Abhijñānaśākuntala* known as *Kumāragirirajiya* is a noteworthy commentary based on the

southern recension. Kāṭayavema's name is spelt as Kāṭayavemabhūpāla *etc.* at different places in his commentary. He was patronized by one of the petty rulers known as the Reddis, who came to power after the downfall of the Calukyas and the Cola kings. Reddi rulers ruled the central and eastern parts of Andhra Pradesh in the 14th and 15th centuries with Kondvidu, in the present Guntur District, as Capital. K. Vema's commentary has 189 verses, he gives the names of the dramatist personal as Duṣyanta Kaśyapaḥ *etc.* A large number of other commentaries, retrenched Devanāgarī texts and names of different commentators have been discussed in this article.—D.D.K.

249. Bhattacharya, Biswanath :- *A Critical Approach of the Alamkāra-Section in Bharata's Nāṭyaśāstra.*
Vid., XXIV, No. 2, 1981, pp. 29-38.

The author has begun from Yāska's *Nirukta* and touching *Rāmāyaṇa*, *Mahābhārata*, *Pāṇini* and *Patañjali* has reached at Bharata. He concludes that Bharata has laid the foundation of the earliest known codified treatment of the *alamkāras* of *śabda* and *artha* based on *Sādṛśya*. Bharata makes specific reference of only four *alamkāras*, *viz* i) *upamā*, ii) *dīpaka*, iii) *rūpaka*, and iv) *yamaka*. But his *upamā* for shadows *mālopamā*, *utprekṣā* and *ananvaya* of the later alamkārikas. His illustration of *dīpaka* fits in properly with *tulyayogitā* of later date. His example of *rūpaka* contains the germ of *apahnuti*. His *yamaka* also includes *anuprasa* as one of the varieties. Thus Bharata has dealt with four *alamkāras* and left definite traces of six more.—R.S.

250. Bhattacharya, Chandidas :- *Language and Thought.*
JICPR, XII, No. 3, 1995, pp. 1-20.

There are two extreme groups known as the specialists and the non-specialists-who hold diametrically opposite views about the primary language over thought. Most philosophers are however moderate and are inclined to bypass the question of primacy of language over thought or vice-versa.

Everyone is concerned with language, but only specialists raise some questions as :-

1. Does thought exist independent of language.
2. Does thought have any significance independent of language ? such questions have been discussed in this paper.—D.D.K.

251. Betai, R.S. :- *Kālidāsa- Nāṭyakāra and Mahākāvyakāra.*
VUOJ, XXXVI, Pts. 1-2, 1993, pp. 83-90.

In this comparative study of Kālidāsa's dramas and Mahākāvyas from the viewpoint of form, the author of this article concludes that Kālidāsa is greater in his *Mahākāvyas* than in his *Rūpakas* even though the latter are of no mean value. Kālidāsa has contributed the most in shaping of the form of Sanskrit Mahākāvyas in which the convention laid down by him is overruled by none; not so the form of the *Rūpaka* Kālidāsa has some rivals of high order on the *rūpaka* form but none in the *Mahākāvya* form in which he reigns Supreme in Sanskrit poetry. As compared to many of the Mahākāvyas in Sanskrit, including the principal ones, Kālidāsa proves the meaning of the word *mahākāvya*, *mahā* in particular. Long descriptions and a vast number of verses are rare. His art of suggestion, his life- like pictures queness his flights of imagination and depth of the human heart that he effortlessly touches, in all these he stands unrivalled. The two Mahākāvyas place him as an epic poet of no mean order even on the international plane. Kālidāsa is, therefore, first a Mahākāvyakāra and then a Nāṭakakāra even though he is praised more as a dramatist.—G.D.G.

252. Chakraborty, Nirmalya Narayan :- *Derrida's Deconstruction of Husserl's Theory of Meaning.*
JICPR, IX, No. 3, 1992, pp. 59-72.

The author has discussed the Husserl Derrida Controversy regarding the nature of meaning. The paper has been divided into two parts. In the first part he has analyzed Husserl's position (mainly from the first investigation of his logical investigation), where he makes a rigid distinction between expression and indication suggests that only signs which express something are meaningful. Signs which do not express but indicate something are not meaningful and hence not expressions at all. In the second half of this paper he will apply Darridean deconstruction to Husserl's theory of meaning. According to his analysis Husserl's distinction between expression and indication is not tenable, as it would lead to certain inconsistencies, one of which is that meaning would turn out to be an internal monologue. This soliloquy theory of meaning cannot render proper justice to the concept of thinking or meaning.—D.D.K.

253. Chakravarti, Himansu :- *Meaning of A Śloka of Śākuntala (5.2).*
Anvi., XIV, 1991-93, pp. 36-38.

This śloka *ramyanti vīksya etc.* (Ś.5.2) of the *Abhijñānaśākuntalam* poses some problems. These problems mainly centre round the words *'paryutsuko bhavanti'*. There is no doubt about a sort of anxiety perturbation or in Duṣynta who fails to explain the reason for his extreme uneasiness. Uneasiness or anxiety generally comes in a disagreeable situation of unhappiness, discomfort, grief etc. but the king is not at all in such a situation, on the contrary he feels himself to be in a happy joyous mood. This pleasant situation arouses in his mind the memory of a similar joyous moment which he can not specifically locate. This haunting search after a pleasant situation and failure to discover it compel him to come to the conclusion that his recollection must be of a previous birth but not of this present one. The event of the separation of Śakuntalā being totally forgotten for the imprecation.—D.D.K.

254. Chaudhary, Satyadeva :- *Kāvyaśāstra men Bhāṣācintana (Linguistics in Poetics). (Hindi).*
Ṛm, VII, Nos. 1-2, 1975-76, pp. 127-140.

Poetics and linguistics are interdependently related to each other. This paper discusses the references relating to different aspects of language found incorporated in the works of Sanskrit poetics in five subheadings – i) Necessity of language; ii) Origin of language; iii) Essential final part of language; iv) Telling word and taking inference of Meaning (*Samketagraha*); and v) Alamkāra and element of language. *Samketagraha* has also been narrated under five points:- i) *Jātivāda*; ii) *Vyaktivāda*; iii) *Jātiviśiṣṭavāda*; iv) *Apohavāda*; and v) Jātyādivāda. The beauty of poetry and language used are related to each other by the *Avinābhāva* relation. Hence the elements of language are traceable everywhere in the propositions of poetics.—R.S.

255. Chr. Lindtner :- *Kālidāsa and Nāgārjuna.*
Br.V, LVI, 1992, pp. 1-6.

After two centuries of Indological research the historians of Sanskrit literature have no accurate idea of the date of India's most potentate personality of Kālidāsa. Mr. Lindtner recounts with critical acumen to bring new facts and novel points of view to come closer to a solution of this unsolved riddle.

He intends to point out the existence of a certain relationship between two of Kālidāsa's works on the one hand, and Nāgārjuna's *Ratnāvali* on the other. How to explain this relationship, and which conclusions to draw from it still remain uncertain.

Nāgārjuna never mentions any poet or poetical works by name. Many of his works are composed in the usual anuṣṭubh metre. But three of them were composed in the 'Āryā' (*Suhrlekha*, *Vigrahvavartani* and *Śunyatasaptate*). The final verse of his *Ratnāvali* was composed in the *Śārdulavīkrīḍita*. There are many *śabda* and *arthālamkāras* but they are simple and immediately intelligible. On comparison of the works of both the poets, the author tries to reveal that Kālidāsa was a contemporary of Nāgārjuna but more efforts are needed to ascertain some definite result.—D.D.K.

256. C. Rajendran :- *A Note on Ānadavardhana's Concept of Alamkāra.*
Br.V, LVI, 1992, pp. 7-12.

In the *Vyaktiviveka*, while discussing the defects in the *Dhvanilakṣaṇa* Mahimabhaṭṭa finds fault with Ānandavardhana for having omitted the mention of *Abhidhā* along with *Artha* and *Śabda* as a suggestive element. He is of the opinion that the *Dhvanilakṣaṇa* as such cannot cover instances wherein one *Alamkāra* suggests another *Alamkāra*, since in such places, the suggestive element is neither Śabda or Artha. *Alamkāra* is a mode of *Abhidhā*, and if it is to be regarded as a suggestive element, the word *Abhidha* should be included in *Dhvanilakṣaṇa*.

Ruyyaka, the commentator of *Vyaktiviveka* tries to defend Ānandavardhana pointing out that such a notion of Alamkāra as *Abhidhātmaka* is not recognized by Sanskrit poeticians like Bhattodbhava. Kuntaka explicitly maintains that Alamkāras are *Abhidhā* itself. Mahimabhaṭṭa maintains that *Alamkāras* enhance the charm of *Vibhāvādi* which are directly responsible for the genesis of *Rasa*. It can be seen that both Ānandavardhana and Mahimabhaṭṭa are in agreement with each other in their basic notion of Alamkāra as a manner of expression enhancing the suggestive value of poetry.—D.D.K.

257.Dass, Amala Anand :- *Dhvani Theory and Interpretation of Scripture (Dhvani Reading of the Mahābhārata by Ānandavardhana).*

Br.V, LIV, 1990, pp. 68-98.

The Sanskrit word 'Dhavani' means echo, tone, sound or voice. In grammatical literature it also refers to the phonemes, the uttered syllabeus. But in the aesthetic context it means evocation or suggestion and a poem that evokes. The concept of *Dhvani* was developed in Sanskrit poetics in *Dhvanikāvya* by Ānandavardhana of Kashmir (9th cent. A.D.) *Dhvanikāvya* is a specific arrangement of language in which the expressed meaning (*vācya*) is subordinate in order that the evoked significance (*Vyangya*) shines prominently. Ānandavardhana's contribution to this process of interpretation as illustrated by his own way of reading the *Mahābhārata*. He narrates, all the skills of literary criticism of his days, his knowledge of this tradition, his theological sensitivity in so far as he analyses the process of reaching the Ultimate Reality.—D.D.K.

258. D. Satyanarayana :- *Tumburu*
VUOJ, XXXVII, Pts.1-2, 1994, pp. 27-34.

Tumburu's name is properly found in Indian literature whether Sanskrit, Pali or Prakrit. Generally he is classed under a Yakṣa or a Gandharva class in Buddhist, Jaina or Hindu literature. His name is found in the *Rāmāyaṇa, Mahābhārata, Kūrma, Bhāgavata,* and *Viṣṇudharmottara* Purāṇas. His basic characteristic as an expert in music is maintained everywhere. He was a member of the court of Indra or rather a leader of the musical troupe. He was also a member of Kuber. His name is also referred to as an expert in yoga He is associated with Nārada. He is also known as Nāda-Śiva. He is known as parama bhāgavata in Vaiṣṇava literature as he along with Nārada sang worshipful songs adoring Viṣṇu. Tumburu is also a founder of a tantric school. His name is included in the list of *ṛṣis* of the Samaveda as well of the *Black Yajurveda* for *Tarpaṇa*. He is expert in music and dance. His bio-data is available in this article.—D.D.K.

259. Dwivedi, Dashrath :- *Almkārcintāmaṇi ke Praṇetā Ajitasena kā Samaya (The Date of Ajitsena the Author of Alamkāracintāmaṇi). (Hindi).*
Ṛm, VII, Nos. 1-2 , 1975-76, pp. 31-34.

S.K. De has given the date of Vāgbhaṭṭa as the first half of 12th century A.D. Vāgbhatta has been quoted by Ajitasena in his present work. Ajitasena has also followed the style of Vidyānātha in depiction of

Arthālamkāras instead of Ruyyaka. Date of Vidyānātha has been fixed as the last quarter of 13th century and Ist quarter of 14th century A.D. According to the narration in colophone the date of Ajitasena can be fixed in the last of 15th century and in the beginning of 16th century A.D.—R.S.

260.Goswami, Bijoya :- *Our Sweetest Songs.*
Anvi., XIV, 1991-1993, pp. 1-5.

Bharata, the famous rhetorician and dramatist includes the tragic motion, *Karuṇa Rasa* among the dramatic *rasas*. A rasa is basically something which is relished. In literature, the *Sthāyi bhāva* and the vibhāvas, *anubhāvas* and *vyabhicāri bhāvas* merge together to form an indivisible whole, which is the *Rasa*.

The *sthāyi bhāva* of *karuṇa rasa* is *śoka* (grief). Its *vibhāvas* are separation of a dear one, loss of wealth *etc*. Tears, lamentations *etc*. are its *anubhāvas*. Its *vyabhicāri bhāvas* are sadness, worry *etc*. Bharata says that *Karuṇa* is the result of *Raudra* since the latter consists of killing, imprisonment etc. If these analyses are to be accepted, then *Karuṇa* can not be pleasurable emotion, yet it is considered to be *Rasa*. Plato had denied entry to poets into his Republic since he considers that their influence would corrupt the rest of the people. Aristotle and other western scholars have been discussed in this article. Eminent rhetoricians also are referred to in this discussion.—D.D.K.

261. Goswami, Bijoya :- *The Word in Context.*
Anvi., XV, 1994-1995, pp. 55-61.

Students in general are conversant with expression 'explain with reference to the context'. A context is a set of entities (things or events) related in a certain way, these entities have each a character such that other sets of entities occur having the same characters and related by the same relation, and these occur nearly uniformly. This is a technical definition. Western thinkers have realised the role of context as of primarily importance in language.

Emile Benvenieste and A. Richards gave expression to what is known as contextual theory of meaning. Indian rhetoricians of ancient times clearly speak of context while dealing with the figures of speech. Indian grammarian, logicians and philosophers have accepted utility of this expression. Each individual is a separate entity. But his life only

makes sense when it is brought into its proper context-society as a whole. Out of this context, man is alone. This is the role of context.—D.D.K.

262. Haque, A. :- *Privacy and Private Language.*
IPQP, XV, No. 1, 1988, pp. 75-84.

Traditionally, it is considered that the admission of private experience logically *entails* the problem of 'private language'- the problem that has become the subject of voluminous discussion ever since Wittgenstein's remarks on the topic published in the Philosophical Investigation. The author of this article intends to examine whether there should be a logical connection between private experience and private language. Different philosophers have given four possible combination of objects and language : (a) public object and public language, (b) private object and private language, (c) public object and private language (d) private object and private language. The last three are discussed in this paper because the first possibility presents no difficulty.—D.D.K.

263. Jain, J.K. :- *Religion and Philosophy in Harsha Charita.*
MDURJ, IV, No. 1, 1989, pp. 39-49.

Several contemporary writers in ancient India laid great stress on the technique of an ornate expression and the perspective judgement as far as religious and philosophical aspects were concerned. Bāṇabhaṭṭa was one of the greatest prose writers in Sanskrit. He has recorded an account of twenty one religious sects and philosophical schools in *Harśacarita* at the death of Prabhākara Vardhana. In his description of Divākaramitra hermitage he has also referred to various other sects and schools. In this article an effort has been made to highlight some important features of religious and philosophical schools in vogue in Kuruksetra and around as described in Harścarita.—D.D.K.

264. Jain, Manorama :- *Sanatkumāracakricarita Mahākāvyam men Prakṛti- Citrana (Picturisation of Nature in Sanatkamāracakricarita Mahākāvyam). (Hindi)*
Śod. Pat., VL, Pt.1, 1994, pp. 56-62.

The picturisation of nature in Sanskrit literature has maintained the significant place from the very beginning i.e. Vedic literature. Vālmīki was the first successful poet who introduced the personification

of nature. This tradition was followed by the succeeding poets. The critics who propounded the characteristics of the epic declared it to be one of its special features. *Sanatkumāracakricaritam* is based upon the life of the fourth Jain Cakravarti Sanatkumara. This epic contains the picturisation of nature in traditional manner. It contains the description of summer and its effect on the people. The nature becomes a source of pleasure at the time of meeting and the same nature becomes pinching during the moments of separation. It also presents before us the scenes about the personification of nature. The poet has not only picturised the nature outwardly but also internally. The view point of the poet about nature has remained pervasive throughout the epic. It can be well said that poet has fully succeeded in picturisation of nature in its various forms . –I.S.

265. Joshi, Devdutta S. :- *Rāmakathā in the Medieval Gujarātī Literature.*
JOIB, XLV, 1995, Nos. 1-2, pp. 17-32.

The source of poetry of medieval Gujarātī poets has flown from the *Rāmāyaṇa*, the *Mahābhārata*, the *Bhāgavata*, the *Harivamśa* and the Purānas. The literature pertaining to *Rāmkathā* has been created parallel to literature that keeps *Kṛṣṇakathā* in the centre. Out of the available *Rāmakathā* literature created by Gujarātī medieval poets, some are published and some are preserved in manuscripts. Some manuscripts are in incomplete form or in torn and tattered condition. Very few works are available in which the beginning, middle and end are intact. MSS of some works are not available but on the basis of some available material some *Rāmāyaṇa* works from the 15th century upto the century have noted, discussed in this title century wise in detail.—D.D.K.

266. Joshi, H.M.:- *Concept of Meaning.*
IPQP, XIV, No. 3, 1987, pp. 309-314.

The twentieth century brought a strong reaction against speculative metaphysics. It brought two trends in philosophy such as positivism and analytic philosophy. Idealists of the past were charged that they were using words without proper meaning. The terms such as substance, thing, phenomenon, object, truth, meaning, validity were used ambiguously. Stuart Chase wrote in his 'Tyrrany of words' that words which have no correspondence in experience are meaningless, they should not be used in philosophy. The author of this title suggests that

although ambiguity is to be avoided yet significant assertions can be adequately thought and meaning required to be fulfilled in concrete situation. Words cannot altogether be dismissed but their significance and context ought to be properly cognized.—D.D.K.

267. K. Kunjunni Raja :- *Dhvanyāloka and Locana Translation : Harvard Edition.*
Br.V, LV, 1991, pp. 58-70.

The English translation of Ānandavardhana's *Dhvanyāloka* and Abhinavagupta's commentary *Locana* under the able editorship of Prof. D.H.H. Ingalls has come out in a sumptuous and praiseworthy manner. Masson's doctoral thesis of the Harvard University prepared under the guidance of Prof. Ingalls, consisting of the first *uddyota* is a unique contribution to Sanskrit literature. Later Masson came to India and studied the whole text and commentary under M.V. Patwardhan, Pune and completed the translation of the entire work. After that J. Brough had translated the *Dhvanyāloka* and conducted a seminar on it in the School of Oriental and African Studies, London during 1953-54 A.D. but it could not be published due to early death of Brough.

The popular name *Dhvanyāloka* is a misnomer as none of the available MSS refer to that name. *Sahṛdayloka* and *Kāvyāloka* are the terms found in the MSS. The Malayalam translation of the works, by Krishnan Nair, published from Madras University was called *Kāvyāloka.* Scholars like Buhler, Jacobi, Keith and some other Luminaries have worked on this work which deals with *Dhvani* and *Rasa.* The western classic (Greek and Latin) tradition of criticism has no such work on this topic *i.e. Dhavani* and *Rasa.*—D.D.K.

268. K. Kunjuni Raja :- *Ānandavardhana and Aesthetics.*
Br.V, LVI, 1992, pp. 63-84.

Ānandavardhana, author of *Dhvanyāloka* is universally accepted as the greatest writer on literary criticism in India. His main contribution in the field of literary criticism is accepted to be the establishment of the *Dhvani* theory laying importance to the suggested meaning in literature. In the fourth *Uddyota* of his book Ānandavardhana makes an important statement to the effect that all great thinkers convey their intrinsically essential ideas only through suggestion and never directly and bluntly. The general convention of the four basic points : *visaya, adhikāsrin etc.* are essential in every work. To this objection the learned author has

stated that he is going to deal with *Dhvani* that *adhikārins* are the Sahrdayas and would be poets, and their delight is the purpose and quotes a piece of Vedic saying that *parokṣapriya* he *dewāḥ i.e.* even gods like subtle and suggested means of approach.--D.D.K.

269. Krishnamoorthy, K. :- *Gadyacintāmaṇi of Vādibhsimha- An Appraisal.*

Ṛm, VII, Nos. 1-2, 1975-76, pp. 167-175.

Gadyacintāmaṇi of Vādibhasimha is an account of popular hero taken perhaps from folk-tale. The hero is an adventurous prince Jivandhara, who is as much a hero as a religious personage comparable only to the other famous hero in Jaina literature viz. *Yaśodhara.* Scholars in the field of Jainalogy have been throughout holding the view that Vādibhsimha is the author of both *Kṣatracūḍāmaṇi* and *Gadyacintāmaṇi.* Although both these tell the same story, the former is in verse and the latter in prose. *Gadyacintāmaṇi*, is written in a sustained ornate prose embellished by *alankāras* and provides scope for most of the eighteen set themes of description in mahākāvyas.—D.D.K.

270. Krishnamoorthy, K. :- *Figurative Language and Indian Poetics.*

HSAJ, I, No. 1, 1986, pp. 111-118.

In modern studies of Indian poetics which adopt the historic critical method of the west, it is used to translate *alankāraśāstra* as 'rhetoric' and equate *alankāra* with 'figure of speech' or trope. The evolution of the discipline is traced in terms of the growing figures from Bharata's to Appayya Dīksita's hundred and odd. Poetry is valuable only because of its abiding beauty. This may be called by names *camatkāra*, *ramanīyatā etc.* Similarly every analysable element that contributes to poetic beauty in a given instance can also be termed *alankāra.* The author has discussed a true picture of *alankāra*, *guṇas*, *rasa*, *vṛtti* and all important aspects of *alankāra śāstras.*—D.D.K.

271. Krishnamoorthy, K. :- *Position and Status of Women in Kālidāsa's Works.*

PTr., XVI, No.1, 1989, pp. 1-6.

Kālidāsa is a classical poet who choose his characters from Puranic myths and legends; and endeavours imaginatively to build a bridge between earth and heaven. Just as Hindu religions endows anthropomorphic traits to divinities, so does classical poetry humanize

the divine characters and divinize, in respect of moral values, even the merely human. Even lyrics turn round characters semi-divine like the Yakṣa's spouse in the *Meghadūta*.

Major heroines like Pārvatī, Urvaśī, Śakuntalā, Sudaksiṇā, Sītā, Yaksapatni all constitute the ideal of womanhood as envisaged by Brahmanical culture. A woman is a life partner of a loving husband for whose sake she dreams no service or sacrifice too great. The woman is the very centre of family life and womanly love is what keeps the family as a sacred unit. A woman commands infinite respect from her husband as the mother of his progeny without whom he cannot hope for salvation either in this worlds or in the world to come after death.—D.D.K.

272. Madhavan, S. :- *The Role of Sanskrit in a Technological Age.* PTr., XX, Nos. 1-2, 1993, pp. 34-46.

The aim of this paper is to discuss the role of Sanskrit in the technological Age with reference to the following aspects.

1. Sanskrit language with its rich literature on several branches of learning is the main source of information on the past. The contribution made by India to astronomy and other branches are known only through the extant works on the subjects. A systematic attempt to bring to light the hidden treasures of Sanskrit literature needs to be made.
2. It is well known that the contribution of India to different branches of learning in the past was comprehensive as well as profound. However, the contribution to medicine, military science, architecture and many other branches of learning are not completely known to the world. The description of flying machines in works like *Samarāngaṇa-sūtradhāra* of king Bhoja and *Vaimānikaśāstra* of sage Bharadvaja are really unintelligible and translation of these works should be undertaken by a team of persons consisting of scholars in Sanskrit, Science and Technology with due emphasis of practical verification of the details given in these books.
3. Finally, we know that scientific theories have always been influenced by the past. Even before Einstein many philosophical notions about time existed though he gave a mathematical formulation. Sanskrit being the repository of philosophical concept is sure to stimulate scientific theories. In particular, the Sānkhya philosophy is of considerable interest. –G.D.G.

273. Maheswari, Amarnath :- *Sanskrit in the Technological Age.*

PTr, XX, Nos. 1-2, 1993, pp. 5-7.

The ability of Sanskrit language for brilliance of creative expression generating clarity and inspiration is unique, the like of which the world has rarely seen. To the field of mathematics India's contribution has been seminal. The concept of the place value system in writing numbers is of Indian origin. Zero was introduced as a mathematical symbol for the first time in India.

Early traces of the knowledge of Astronomy and Astrology are to be found in *Gārgi Saṃhitā* and *Śulba* Sūtras etc. Astrology has been regarded as a *Vedānga* or limb of *Vedānga jyotiṣa*. The names of Āryabhatta, Varāhamihira, Brahmagupta and Bhaskaracarya stand prominent in the field of astronomy, astrology and mathematics.

Also remarkable are the Sanskrit texts expanding physics, chemistry etc. Kaṇāda founder of Vaiśeṣika system states that all matter is composed of atoms. Clark Mexwell's theory of electro-magnetism has been anticipated centuries back by Kaṇāda who speaks of light and heat as variation of the same energy. The versatile scholar Vācaspati anticipates Newton's corpuscular theory and Einstein's Photon Theory by describing light as composed of very minute particles travelling at tremendous speed. A fair amount of knowledge of Chemistry and Metallurgy existed in India even at the time of the Indus Valley civilization more than 3000 years B.C. The achievement of Sanskrit texts in other fields such as civil engineering, medicine, economics *etc.* are phenomenal. In short, Sanskrit literature has not left untouched no aspect of human activity.—G.D.G.

274. Mishra, Prafulla K. :- *Shri Aurobindo's Vision on Kālidāsa.*

JOIB, XLIII, Nos. 3-4, 1994, pp. 219-224.

It is a misnomer to believe that Aurobindo has not the first hand knowledge when Sanskrit works are translated to a great extent. The recent publications of Sanskrit writing prompts his well acquaintance in Sanskrit Studies while discussing Kālidāsa. Aurobindo examines his poetic talent with unbiased opinion. As regards the critical appreciations on the tit bits of the work, Aurobindo strongly holds his own opinion. He strongly holds that *Kumārasambhavam* seems to be later than *Raghuvamśam* which is more brilliant. Aurobindo has his comments on many other points regarding other works of Kālidāsa.—P.G.

275. Murti, M. Srimannarayana :- *On the Nomenclature Saṃskṛta.*

Br.V, LVII, 1993, pp. 58-71.

The word *Saṃskṛta* as a nomenclature is of late origin and is conventionally used for the Vedic and the classical dialects of the Aryans. Bharata, the author of *Nāṭyaśāstra*, seems to be the earliest authority to make use of, or at least to put on the records, the *Saṃskṛta* as a nomenclature comprehensive of both the *chandas* and the *Bhāsā* to stand in contrast with *Prākṛta*. He says in his *Nāṭyasāstra* that the dialogues in a drama are in *Saṃskṛta* and *Prākṛta*.

The word *Vāk* is already used in the Vedic literature right from the *Ṛgveda* as a nomenclature, of course, confining only to the Vedic. The language of the *Ṛgveda* is *vitathyā Vāk* '*Vāk* for fit' for a religious observance or sacrifice. Several metaphorical expressions in the *Kausitakī-Brāhmaṇa* are identified with *Vāk*. How, with a passage of time Sanskrit became popular, has been discussed in this paper.—D.D.K.

276. Pandya, Bhagavatiprasad :- *Rūpagosvāmikṛto Bhaktirasavimarśaḥ Rūpagosvami's Deliberation about Bhaktirasa).(Sanskrit).*

Vid., XXIV, No. 2, 1981, pp. 153-178.

Rūpagosvāmi (RG) was a follower of Chaitanya Mahāprabhu and flourished in the 16th cent. A.D. He authored eighteen books. *Bhaktirasāmṛtasindhu* is main work of RG which deals with *Bhakti*. Erotic sentiment of the pair of Rādhā and Kṛṣṇa has been described through *bhaktirasa* and thus the worldly love has been made heavenly. Accepting *Kṛṣṇa- rati* as a *sthāyibhāva*, he propounded *bhaktirasa* as the *mukhya Rasa*. The author has extensively and throughly described all the points and sub points of tenets of *Bhaktirasa* following the texts of RG—R.S.

277. Pandya, Vijay :- *Utprekṣās by Bāṇa.*

JOIB, XLII, Nos. 3-4, 1993, pp. 127-134.

A consummate literary artist poet Bāṇa has a penchant for *utpreksās*. His specialty as a creative writer is that his creative muse seems to have predilection for representing the resemblance between the two objects on situations with the *utprekṣā* alamkāras. In both his works *Kādambarī* and *Harśacarita* the *utprekṣā* figure of speech is imbued with so much beauty of imagination and it is in so great number that one is entirely justified in pronouncing 'Utpreksā Bānabhaṭṭasya' in the manner of 'Upamā Kālidāsasya'. The whole of *Kādambarī* is studied

with the *utpreksā* alamkāras, which made it a dazzlingly brilliant peace of literature. Bāṇa too seems to be conscious of this aspect of his creative faculty. As a matter of fact, all figure of speeches are rooted in imagination.—D.D.K.

278. Patnaik, Tandra :- *Language, Thought and Communication; An Appraisal of Bhartṛhari's Theory of Language.*
IPQP, XV, No. 3, 1988, pp. 349-368.

The basic feature of 20th century philosophy is the gradual dominance of the problem of language and meaning. Different facts of language in its relation to facts, meaning etc. have been discussed and debated in the philosophical literature of our time. This trend in philosophy is still going strong. In 450 A.D. an Indian philosopher Bhartrhari advanced a very comprehensive theory of language. He belonged to the Indian school of thought, which is known as the school of grammar. His *Vākyapadīyam* reveals the theory of *sphoṭa*-one of the oldest theories of meaning, yet its importance in the contemporary philosophic background, in no way, appears outdated and obsolete. The author has made an attempt to explore Bhartrhari's line of analysis and concepts that are involved in the communicative aspect of language. —D.D.K.

279. Paulose, K.G. :- *Kūṭiyāṭṭam-A Historical Study.*
PTr., XVIII, Nos. 2, Pt.1, 1991, pp. 57-89.

Kūṭiyaṭṭam is the unique traditional Sanskrit theatre of Kerala. Being the only surviving relic of the ancient Indian theatrics experiments, it has attracted the attention of eminent scholars from far and near. The attempt, in this paper is to view it from a different angle; to trace the development of over a thousand years- the transformation of *Nāṭaka* into *aṭṭam* and *kūṭṭu*, the socio-religio-economic factors that contributed to this evolutionary process and the causes for its decline.

Kūṭiyāṭṭam is a compound of two words-*Kūti* combined, and *āttam* acting. It is combined acting because –

1. Both the cākyār and Naññyār appear for acting.
2. More characters than one are presented on the stage.
3. There is a mixture of narration and acting.
4. All the four types of acting are combined in it.
5. Now, Kūtiyāṭṭam is presented on several national and international stages, which has brought global recognition to this art.—G.D.G.

280. Prajapati, Sweta :- *The Title of Saṃyogitā Svayaṃvara- A Problem.*
JOIB, XLIII, Nos. 3-4, 1994, pp. 233-234.

The playwright Mūlaśankara Yājñika(1886-1965 A.D.) is the author of the *Samyogitā Svayamvara*(SS). The problem which has been taken up here is the concept of the term *svayamvara* infield in the title of the play SS. which is devoid of the description of *svayamvara*. It is obvious that the author follows the traditional role of entitling the work after the main incident of the play. None of the characteristics of the *svaymvara* are found in the play- no assembly, no condition, no candidate. However *svayaṃvara* can be included in the traditional *gāndharva* form of marriage. Pṛthvirāja and Saṃyogitā do get married in the secrecy with the help of Karnātaki. There is the element of self-choice in the marriage also. We can classify it as *gāndharvavivāha.* But that – hardly justifies the employment of the term *Svayaṃvara* in the title. P.V. Kane takes the marriage as a case of mixture of the two forms of marriage *i.e. gāndharva* and *rākṣasa* but he refers to the historic incident and not to any incident of the play. Hence the title of the play is feebly justifiable in view of the etymological sense of the term.—P.G.

281. Rajappan, K.P. :- *Ancient Scientific Literature in Sanskrit and Modern Computers.*
PTr., XX, Nos. 1-2, 1993, pp. 57-69.

Sanskrit is unique among the language of the world. No language in the world is equal to Sanskrit in richness, variety and continuity. From the second millennium before Christ or even earlier to the 18th century of the Christian Era, it has produced a wealth of literature, sacred and profane, poetic and scientific, philosophic and juristic.

Cementing on the invaluable contribution of early Indian authors of scientific literature in Sanskrit, Briggs an American computer scientist says, "It is tempting to think of them as computer scientists without the hardware". National Aeronautic and Space Administration (NASA) U.S.A. the most advanced Research centre in the world, acknowledges that Sanskrit is the only perfect computer language. Clever and ingenious manipulation of symbols is required in programming and the genious of Sanskrit is tailor made for this purpose. It is not parochial patriotism but scientific veracity that acclaims Sanskrit as the most suitable language

for the most advanced scientific tool of this century-the computer. —G.D.G.

282. Rajendran, C. :- *The Ideals of Simplicity and Complexity in Sanskrit Literary Criticism.*

Br.V, LIV 1990, pp. 54-63.

The author has made an attempt to interpret some of the dicta accepted covertly or overtly by Indian poets and critics with regard to simplicity and complexity of style, from a comparative perspective.

Mystic obscurity in many discussions of the Vedas and the Upaniṣads and simplicity of poets like Daṇḍin and Kālidāsa and other poets have been discussed and finally remarked that general consensus among Sanskrit poeticians is for simplicity and perspicuity. We do not find any poetician in Sanskrit willfully approving obscurity and complexity- as an ideal to be pursued as in the west.—D.D.K.

283. Ram Gopal :- *Kālidāsa's Concept of Aṣṭamūrti.*

HSAJ, I, No. 1, 1986, pp. 149-153.

A consummate literary artist Kālidāsa is a fervent devotee of Śiva since he pays obeisance to him in the beginning of his all the three plays and *Raghuvaṃśa* and in the epilogue of the *Abhijñāna-Śākuntala* to grant him final emancipation. He evinces a special liking for Siva's rare epithet *Aṣṭamūrti*, 'Eight formed'. He specifies Śiva's 8 forms, namely, water, fire, sun, moon etc. in his *Abhijñāna-Śākuntala*. The *Mahābhārata* appears to be the first work to employ Siva's this rare epithet. Kālidāsa bestows lavish praise on Brahmā and Viṣṇu and puts forth the view that Brahmā, Viṣṇu and Śiva are infect three different aspects of one and the same Supreme Being without any distinction of priority or posteriority, inferiority or superiority. Thus he syncretizes his pantheism with the mythological notions about śiva.—D.D.K.

284. Roy, Krishna :- *Man and Hermeneutics.*

JICPR, VII, No. 3, 1990, pp. 103-108.

The meanings of Hermeneutics originally are interpretation of texts which were often incomplete, ambiguous or indistinct and in this sense hermeneutics goes back to the ancient or classical period where we find various interpretation of Greek, Latin and Sanskrit texts. But modern context includes exploring the meaning and milieu of all human actions and intentions. It is transition from text to context from regional to

general hermeneutics. Puts forth the words and views of Paul Ricoeur, Schleirmacher and Dilthey especially in detail. The discussion revolves around context/situation, speculative and practical. Thus man becomes the centre of the Hermeneutics activities. Concludes the discussion with the words that without going into the details of the axiological and anthropocentric nature of Indian philosophy, the present account is summed by saying that traditional Indian thinkers- since a by- gone age- have anticipated the need of focussing attention on man-on his thought and action which is now being increasingly echoed in the western world. Hence, all farsighted and perceptive thinkers- whether in east or in west- propagate the prominent role of man in all philosophical hermeneutics.—N.K.S.

285. Samaddar, Ranbir :- *The Changing Language of the Rights of Man in the United States.*
QRHS, XXIX, No. 3, 1989-90, pp. 49-68.

The author discusses the 'rights of man', particularly its changing language in the context of political mobilization as well as to show how this 'rights of man' has been able to keep the nature of mobilization all through primarily political-cultural and never religious or military. Thus the permanence of 'rights of man' has been ensured through its changing language and adaptability to changing times. —K.A.

286. Sarma, K.V. :- *A Critique on Manuscripts , Catalogue and Indexes.*
Br.V, LIV, 1990, pp. 180-190.

An index to a book is conceived as a key to its contents. The nature and contents of a Descriptive Catalogue of Manuscripts(DCM) make it imperative that it should have a detailed index. It should contain a fund of new information on hitherto little known texts, authors, scribes, places, patrons and owners of manuscripts. It is therefore essential that the author of DCM should provide the catalogue with an adequate index, whether the catalogue is single-volumed or multi- volumed. The normal users of DCM are i) Critical editors of the texts ii) Historians of literature and iii) students of culture and society. The author has given requirement of DCM users, hints for entries in the index to a DCM and suggestion for preparing useful DCM.—D.D.K.

287. Sarma, K.V. :- *Scribes in Indian Tradition.*
Br.V, LVI, 1992, pp. 31-46.

In the absence of printing press, it was the humble scribe who with consummate learning and labour, has played a significant part in placing all the enormous quantum of literary output in the writen form for the delectation of generations of readers. The scribe sat on the floor with flexed knees and bent back, looking down, his intent gaze alternating from original to copy and writing for hours at a stretch.

Qualifications of a scribe : the prime qualification of a scribe were a legible hand, correct lettering and attractive writing. The *Nandī purāna* wants his writing to be "Śubham Ślakṣṇam ramayam". The *Hayaśīrsa- Pañcarātra* wants his lettering to be uniform and thick and letters should not be too broad or too thin.

Different Purānas have given scriba's qualities of head and heart. The scribes are divided into three types :- 1) Transcribes of Manuscripts 2) writers of accounts and Royal scribes 3) The equipment, functions and fields of work *etc.* common to all of them.—D.D.K.

288. Sarma, Sreeramula Rajeswara :- *Early History of Indian Book Painting-Medhātithi's Evidence.*
VUOJ, XXXV, Pts. 1-2, 1992, pp. 43-58.

The earliest known specimens of book- painting come from the western and eastern extremities of India, namely Gujarat in the west and Bihar-Bengal in the east. In both cases they were manuscripts written on palm-leaves and belong to the late tenth or early eleventh century. But Bhaṭṭa Medhātithi furnishes valuable evidence to show that illustrated manuscripts existed much earlier than has been hitherto supposed. The context in which Medhātithi speaks of manuscript illustrations is the following. Laying down the duties and obligations of the brahmacārin, the *Manusmṛti* (II. 170) states that after taking a bath and becoming pure (in body and soul), the brahmacārin should offer daily oblations to gods, rsis and ancestors. He should also perform the worship of the gods and collection of the fire-wood. On this Medhātithi comments : who then are these devatā-s, whose worship is mentioned here?. If (these are) the four-armed(god), the thunderbolt- armed(god) and others delineated in illustrated manuscripts (citra-pustaka) common people consider these (just) likeness (pratikrtayah) then the use of (the word) devatā (for this is admissible only) in a metaphorical sense (gauno vyavahārah). The point at issue is how one can be asked to worship 'gods' when these are not

visible and available for worship. One can at the most worship likenesses of gods as present in manuscript illustrations (or in sculpture) but these objects cannot be equated with devatās. They are devatās only by courtesy that is in a metaphorical sense (gauna). Hence Medhātithi decided since the real gods can not be reached, one might as well worship their likeness. While discussing the householder duties and obligations, Manu enjoins that whenever the householder's has to pass by certain sacred objects, he should do so only by keeping these objects to his right hand side. One of these sacred object is *daivata*. Medhātithi considers three possibilities : either it is the likeness of a God painted on a cloth or other medium for the sake of worship or it is a temple like the famous temples of *caturbhuja* (Viṣṇu) and *Mārtaṇḍa* (Śurya), or it can be a sacrificial place.

Medhātithi's statement shows that the illustrations were painted in manuscripts not for decorative or aesthetic purposes but for ritual purpose, a fact which is true also in the case of Buddhist manuscripts of Bengal and the early Jain manuscripts of Gujarat.—G.D.G.

289. Sastri, V. Kutumba :- *Where Kālidāsa is Cited as Smṛtikāra*?
VUOJ, XXX-XXXI, 1987-88. pp. 95-100.

There is an interesting citation of Kālidāsa wherein one of his *ślokas* from the *Meghasandeśa* is referred to as *Smṛti* by no less than a well acclaimed Advaita Vedantin, namely Amalānanda Sarasvatī in his commentary the *Kalpataru* on the *Bhāmatī*, under the sūtra 3.1.8. This citation reflects not only the reverence with which Kālidāsa is treated by the Śastrakāras, but also speaks about the deep understanding of the poet Kālidāsa of the Subtlities of Śāstric discussion.

The *Śloka* quoted as *Smrti* of Kālidāsa from *Meghasamdeśa* (1.30) is as follows:

Prāpyavantir udayanakathākovidagrāmavrddhan
Pūrvoddistām upasara purīm Śrīviśālam viśālam |
Svalpibhūte sucaritaphale svarginām gām gatānām
Śesaih punyaih krtam iva divah kāntimat khandam ekam ||

In this stanza the poet Kālidāsa describes the city Ujjayinī which is also otherwise called *Viśālā*. He makes a fine *utpreksā* saying that the city *Visālā* seems to have been brought down descended on the earth on account of not being able to continue to stay in Svarga. *i.e. Candraloka* because of the fact that their virtues fell below the minimum required level of quantity that is necessary to enjoy dwelling in *Svarga*. Kālidāsa

attempted to make more than one suggestion here. The city looks like Heaven on Earth only people possessed with the virtues, by which they can enjoy heavenly comforts, can stay in that city.—G.D.G.

290. Satya Vrat :- *Meghadūta : Reinterpreted.*
VUOJ, XXXVII, Pts. 1-2, 1994, pp. 125-138.

The popularity of the *Meghadūta* is matched by the ambiguity that sticks to a host of its phrases and clauses with respect to their precise connotation and significance in the text, sustained efforts to resolve them by a galaxy of brilliant scholiasts notwithstanding. The ambiguity does not stem from their complex or pedantic formation, but from their disarming suggestiveness that renders them liable to more than one interpretation. With even the competent commentators occasionally offering diverse and contradictory renderings, the confusion is made more confounded. It is a doubtless amusing with as many as sixty four commentators and grappling with the text, over the years, a number of phrases of the poem continue to be as enigmatic as ever. The controversy commences from the very first word *Kaścit* has sparked of a lively controversy about its possible import. This article has given a large number of words and phrases giving different meanings and interpretations.—D.D.K.

291. Shah, Suman :- *The Possible Directions of Any Comparative Study.*
Vid., XXIV, No. 2, 1981, pp. 49-54.

The author has provided aesthetic grounding for a comparative study of literature in this article. He has tackled two prominent notions about the works of Art in general-first: the autonomy of aesthetic objects and art in general; second : the explanation of the works of art as a configuration. The author has put forward two fresh ideas regarding the subject of comparison: the idea of mono-textual comparison and the idea of mono-thematic texts's comparison. The difference of texts has been classified into four categories, such as language, genre, cultural background and literary tradition. The aesthetic experience emerges from the ultimate unification of the two notions. Configuration means an integrated whole with independent properties and functions over and above the sum of the properties and functions of its parts. This leads to the idea that there is always the fullest possibility of more than a single, solitary, unique experience of the object, whether natural or aesthetic.

This unique principle is to be of relative value and establishes the superiority of the reader's connotation over the formal properties of the work in itself.—R.S.

292. Sharma, Manohar :- *Nāgadutta Kathā : Eka Paryālocana(Story of Nāgadutta – A Survey).(Hindi).*

Śod. Pat., VL, Pt.1 1994, pp. 19-24.

Story of Nāgadutta is a love story which has been deliberately presented in religious atmosphere. Its main purpose is to inspire the moral sentiments in common man. It deals with the love of Nāgavatī and Nāgakumāra. It has got limited characters and incidents. It has got a villain also but we do not find any such character in *Nāgakumāra Rī Bāta* a famous folk tale on the same plot. To conclude we can say that Rajasthani folk tales have a different category pertaining to Nāgadevtā in which he appears sometimes in human manifestation and at others in form a snake.–I.S.

293. Sharma, Rajender Prasada :- *Abhinaya Siddhānta aura Hastābhinaya (Acting and Movements of Hands). (Hindi).*

Śod. Pat., VL, Nos. 2-3, 1994, pp. 89-100.

The history of the origin of the concept of *abhinaya* is very old. It denotes acting. Acting means the reproduction of an accepted element. The purpose of the tendency of acting is to enable the people to enjoy the pleasures of factual experience and to make the other people understand the internal feelings. It aims at conveying the real meaning to the general people. Reproduction of the action of Rāma or Yudhiṣṭhira physically and vocally is called acting. Out of all the six means of *Nātya i.e.* dance, song, acting, expression, *Rasa* and *tāla* acting is the sublimest. The paper further throws light on the elements of acting as contained in *Nātyaśāstra*. Different references from various critics of dramas have been quoted. They include *hastābhinaya* as discriminated by Bharata, Nanda-Keśvara's contribution to this art. It also gives a brief account of the movement of hands by deities. Gods incarnate general people the domestic relatives and the poses of the nine planets. It concludes that the guidelines laid down by the scholars if followed, can create miracles in the field of acting.—I.S.

294. Sharma, V.S. :- *An Aesthetic Approach to Nārāyanīyam.*

PTr., XVIII, No. 2, Pt.1, 1991, pp. 49-56.

The concept of *ānanda* is an aesthetic concept as well as a spiritual concept. This is the point where the illustrious poem *Nārāyanīyam* is placed, in which the poet Melpattur Nārāyan a Bhaṭṭatiri depicts his Supreme pleasure that he acquired by the four stages of devotion into Lord Guruvāyūrappan- *Nārāyana- Sālokya Sāmīpya, Sārūpya* and *Sāyūjya*. Here we find a subtle human element of life and a spark of divine love, of Krsna unto Rādhikā. Melpattur's imaginative power carries away our mind to a world of sweet aspiration and enchanting love. It is a poem of devotion generated from the heart of a person who experienced the cosmic truth and that truth is beauty itself. Thus *Nārāyanīyam* is an artistic creation par excellence at the same time a song of aesthetic experience which is of a divine splendour.—G.D.G.

295. Shastri , D.N. :- *Kālidāsa as the Source of the Theories of Rasa and Vyañjanā.*

Ṛm, VII, Nos. 1-2, 1975-76, pp. 25-30.

Every word is endowed with a power denoting its meaning which is termed as 'abhidhā-śakti'. The word sometimes also expresses an indirect or secondary meaning as in that well known example 'Gangāyām Ghoṣa', the word 'Gangā' expresses not its direct meaning, the stream, but the bank of a stream. It also indicates the sense of coolness and purity associated with the stream. The power is *vyañjana, Ānandardhana* and Mammata masterfully eluciated it and Bharata termed it is exalted aesthetic experience and designated at as *'rasa'*. If we study Kālidāsa's works we can find exalted artistic joy of beauties created by his unitary effect in the domain of Kāvya through the aesthetic phenomenon(*Rasa*).—D.D.K.

296. Shukla, J.M. :- *On the Tattvabindu.*

Vid., XXIV, No. 2, 1981, pp. 5-28.

The *Tattvabindu* (TB) is an independent work in vigorous Sanskrit prose with a clarity of expression full of rhythmic phrases by Vācaspati Miśra (VM) one of the most brilliant philosophers of India. VM begins TB with a discussion by saying that scholars differ regarding the efficient cause (*nimitta*) of the verbal cognition (*śābdabodha*) when one hears a group of words giving rise to a definite meaning. VM has refuted the sentence-*sphota* doctrine which is accepted by the grammarians as one of their tenets. VM says that in the absence of an

obvious and significant factor which nullifies what has been postulated, one should never reject the latter because when an effect is obtained from a visible cause, it is not advisable to consider something which is never observed. In the TB what is postulated and proved is the capacity of the letters and words to bring about a verbal cognition. VM cannot think of anything that nullifies this capacity. He has fully dealt with the arguments and discussions held between *Sphotavādin* and *Varnavādin* and after its depiction VM the confirmed *varnavādin*-begins the refutation of the *sphota* doctrine. He appeals to the *sphotavādin* to be free from his rat- passion for *sphota* and to unreservedly accept the phonemes as the efficient cause of the verbal cognition. The relation between words and their meaning is responsible for the verbal cognition. The full discussion between *anvitābhidhānavādin* and *abhihitānvayavādin* has also been given. The eternal relation between the words and meaning can also be called the relation between expressor and expressed and in other words it is the relation between the cogniser and the cognized or between the recollector and the recollected. Thus the meaning of sentence is denoted by words by *lakṣaṇā*, when meanings are re-collected by co-uttered words and accompanied by expectancy, compatibility and proximity. Once the meanings of words are understood, they bring about the understanding of the sentence.---R.S.

297. Singh, M. :- *Daṇḍin's Version of the Story of Kādambarī.*
Ṛm, VII, Nos. 1-2, 1975-76. pp. 121-126.

In his *Avantisundarī* Daṇḍin has put the narration of the episode of *Kādambarī* into the mouth of Mandākinī, daughter of Namuchi. The stories of Mahāśvetā and her husband Puṇḍarīka and Kādambarī and Candrapīḍa related in the *Avantisundarī* to Mātanga and Rājavāhana by Mandākinī as narrated to her by Puṇḍarīka himself, are based, as is obvious enough, on Bāṇa's famous Prose Romance *Kādambarī*. Daṇḍin's version follows the episode as counted in Bāṇa's own text; but differs from the continuation by his son on many points Unfortunately, Daṇḍin's text embodying the episodes is laconic and incomplete; only a small portion is available.—D.D.K.

298. Singh, Y.B. :- *Ayodhyā and the Sanskrit Texts of Early Medieval Kashmir.*
Pur., XXXVI, No. 1, 1994, pp. 83-89.

The *Nīlamatapurāṇa* ascribed to the eighth century A.D., describes Ayodhyā as a Mahāpurī. It is interesting to note that the Purāṇa, generally, eulogises lord Śiva. But while enumerating the places which Lord Śiva visited in course of his journey from Vārāṇasī to Haramukuṭa of Kashmir it mentions only Ayodhyā as a Mahāpurī. The Purāṇa specifically speaks about the worship of Lord Rama's wife goddess Sītā as well as about Rāma son of Daśaratha and an incarnation of Viṣṇu in twenty fourth Tretā. It also refers to Lakṣmaṇa, Vibhiṣaṇa and other characters of *Rāmāyaṇa*. The poets of early medieval Kashmir were well aware of the Ayodhya as a Mahapuri. The scholars of the valley were also trying to make Ramakatha popular in the valley in an attempt to infuse the concept of an ideal ruler among the royalty and nobility of the valley.—G.D.G.

299. S. Ramaranam. :- *Elements of Farce in the Plays of Murāri and Jayadeva.*
Br.V, LVI, 1992, pp. 13-21.

Hāsya has a twofold role to play in a drama : firstly to provide comic relief to the audience in an otherwise serious play and secondly, to heighten the effect of the main sentiment *Śṛngāra* or *vīra*. Through *Hāsya* is the predominant sentiment in the *Prahasana*, the elements of farce are found in a large measure in other types as well. Simhabhūpāla, in his *Rasārṇavasudhākara* has listed ten *prahasanāngas* as Decry, Absurdity, Gutrage, Deceit *etc*. In studding the elements of farce we may take into consideration thirteen *Vithyangas* also which have been recognized by Bharata himself in his *Nāṭyaśāstra* (ch. XVIII). These are speech with a hidden meaning, unexpected turn *etc*.

The above two lists reveal that some of them are identical either in name or by nature for example we have *avalagita* (decry) in both the list. Some other examples also have been presented. An example of *anṛta* and *prapañca* both based on false praise is quoted from *Prasannarāghava*. We have two minor characters '*Vamanaka's* and '*Kubjaka'* both are attendants of Rāvana. During their conversation ridiculing the dwarf says that 'your mind is also crooked like your body. Murāri and Jayadeva have introduced the Prahasana elements, though in a limited way, in their otherwise serious plays.—D.D.K.

300. Tripathi, Shivasagara :- *'Āścarya Cūdāmaṇi' Written by Śaktibhadra.*

Śod. Pat., VL, Nos. 2-3, 1994, pp. 69-85.

This play and its writer could not gain popularity on the national level. It remained popular in southern India alone. According to a hearsay Śaktibhadra was a pupil of Ādi Śankarācārya. It is also said that this book was got rewritten by Śankarācārya on the basis of his memory. It consist of seven acts. It is based on Rāmāyaṇa. Śaktibhadra has left no stone unturned to make it interesting and entertaining. The dialogues are also impressive. It is a successful play from the view point of being enacted on the stage. We come across various attractive facts at every point. Its opening makes it interesting like *Abhijñanā Sākuntala*. To conclude we can say that *Āscarya Cūdamani* occupies an ever significant place in drama literature available in India. Such plays are above the limits of place and time. This play also makes a mention of the circumscription pertaining to place in a direct manner. Such dialogues are significant for rousing the sense of national integration among our masses.---I.S.

301. Tripathi, Ramamurti. :- *Saṃskṛta Kāvyaśāstra aura Ādhunika Sāhitya Samīkṣā (Sanskrit Poetics and Modern Literary Criticism).(Hindi).*

Ṛṁ, VII, Nos. 1-2, 1975-76, pp. 83-91.

The author has compared the principles of Indian poetics with that of western poetics . He selects out the points, which have not found their way in Indian poetics and stresses that the same may be incorporated to vie with the western poetics. The sequence at the time of creation of poetry has not been discussed in Indian poetics. Western scholars are inclined to the particular subject and imagination while Indians to general object and real experience. Dunton accepts the new creation as real one while Indian poetics depicts it as merely an *arthavāda*. Critics must not criticize but must evaluate the experience-oriented creations of poets. Some new psychological findings have added new dimensions. Mental existence have been accepted as supreme reality. Literature must represent the natural reality of a person instead of gathered reality of the society. Beauty and depicted sources of beauty may be fully narrated parallel to the modern literary criticism. Indian thinkers may also evaluate the separatist and motivated proposition in their right prospective, so that the generation can be saved from deviation.—R.S.

302. Unni, N.P. :- *Cennas Narayanan Namputiri and His Works.*
PTr., XVI, No. 2, 1989, pp. 69-77.

Narayanan Namputiri, the author of the *Tantrasamuccaya* was a member of an illustrious house of Namputiri Brahmins called Cennās. The original home of Cennās was located at Nauneri in Ponnai Taluk of Kerala (in the North Melabar). Towards the end of the twelfth and last chapter of the work the author has given a stanza which includes a chronogram suggesting his date. His date of birth is given as kali year 4529 equivalent to 1427-28 A.D. The lineage is given as Bhargavagotra. The family is referred to as Jayantamangala which in Malayalam became popular as Cennās.

Narayanan Namputiri of Cennās family is credited with the authorship of at least three works. These are : (i) the *Tantrasamuccaya* ii) *Mānavavāstulakṣaṇa* and (iii) *Devālayacandrikā*. Of the three, the *Tantrasamuccaya* is certainly the best and the other two are complementary treatises of the first. The *Tantrasmaccaya* deals with the worship of the major Hindu deities. *Devālayacandrikā* detailing the construction of temple and images is still an unpublished work available in Govt. oriental Mss. Library. The *Mānvavāstulakṣaṇam* deals with domestic architecture, its Malayalam commentary was published in the year 1950.—D.D.K.

303. Vasudevan, T. :- *Kuntaka's Analysis of Poetic Language.*
JOIB, XLII, Nos. 3-4, 1993, pp. 123-126.

Rajanaka Kuntaka, one of the best final products of traditional Sanskrit poetics, in his well known work *Vakroktijīvita* maintains that the very life of language of poetry is figurative utterance deviant from the ordinary ways of language. Assimilating the technique of structural function employed in Sanskrit grammar he scrutinizes the multifarious aspects of that utterance by systematically breaking it into a number of mutually related analytical units. The total verbal structure of a text, as Perceived by Kuntaka, is formed by six adjacent and interrelated planes arranged in an ascending order starting from *śabda*. 'Sound or Phoneme', which is at the base and the remaining have been elaborately discussed in this paper.—D.D.K.

304. Ved Prakash :- *Mahākavikālidāsasyopari Vedānām Prabhāvah (Vedic Impact on the Literature of Great Poet Kālidāsa). (Sanskrit).*

JIDV, III, No. 2, 1990, pp. 263-278.

There are several examples which depict Vedic Impact on literary compositions of Kālidāsa. Where there is a description of different saṃskāras, family relations, royal situations, or there is a reference relating coordination between Brāhmaṇa and Kṣatriya or a reference of sacrifice, give and take, self dependence, rebirth, honouring a guest, *svayamvara* and mortality of human being, adopting truth or confluence of the rivers Ganga and Yamuna, Kālidāsa follows the Vedic tradition.—P.G.

XI -MANUSCRIPTOLOGY, RESEARCH METHODOLOGY& MISCELLANEOUS

305. Arunachalam, M. :- *Dr. Rameson : The Humanist.*
JI, XIV, No. 1, 1988, pp. 23-25.

Mr. Arunachalam was working as District Manager, Food Corporation of India, Guntakal. He came in contact with Dr. Rameson in 1965 when he was Financial Advisor to the Food Corporation of India at Madras. He found him a simple person, highly learned, noble in bearing with outstanding qualities of head and heart. Simplicity, even in appearal, was his Mark. Punctuality was his byword. He was greatly liked by one and all for his simplicity, plain speaking and human approach to problems. Any person high or low could get interviews with him without any elaborate. He was a pious person. His interest in Vedic and other literature was well known. He was responsible for the grant of liberal pay scales and other concessions for the Government employees in 1969. Dr. Rameson was a gentleman in every respect and was loved and respected by all who came into contact with him. –D.D.K.

306. Bhagawat, Bhagyashree :- *Problems of Editing with Special Reference to the Kānva Saṃhitā.*
VIJ, XXXIII-XXXIV, Pts. 1-4, 1995-96, pp. 57-62.

The Vaidika Saṃśodhana Maṇḍala, Pune prepared the critical edition of *Kāṇvasaṃhitā* with the *pādapatha* and the commentaries of Ānandabodha and Anantācārya. The tendencies of the commentators while citing the texts of predecessors have created problem in the process of editing this text. Generally a very vague method like *iti śrutiḥ iti smṛtiḥ* etc. is used to cite the source instead of clearly mentioning the particular title of the text. This attitude leads to many misconceptions and demands labour at the hand of editors. In case of verses it is noticed that 2nd *pāda* of one verse and the first *pāda* of latter verse are combined. In such case no *pāda-index* will be useful to solve the problem. Similarly the last *pāda* of the verse from *Śankhasmṛti i.e. sā kāṣṭhā sā parā gatiḥ* (VII. 34) is quoted in the *Kāṇvasaṃhitā*. Here again the index fails to help. Moreover, the commentators are found to follow their predecessors work and do not directly quote from the original source. Thus the editor face the problem in attesting the exact citation, removing the errors therein and in the reconstruction of the text. –S.P.

307. Bandopadhyaya, Pratap :- *A Doubtful Reading in the*

Nyāyamañjarī : An Editorial Problem.

VIJ, XXXIII-XXXIV, Pts. 1-4, 1995-96, pp. 195-198.

The present paper makes a critical review of a word that has created some doubt in the following text – *athavā nedṛśī carcā kavibhiḥ saha śobhate. Vidvānso' pi vimuhyanti vākyārthagahane dhvanau.* This verse occurs with reference to the concept of *dhvani* propounded by Ānandavardhana whose view is criticized by Jayantabhaṭṭa in his *Nyāyamañjarī.* The writer of the paper questions the readings- is it *vākyārtha* or *kāvyārtha*? Does Jayanta really mean that even the learned are disillusioned for the impassable *pātha* of the meaning of a sentence *vākyārtha.* Jayanta must have meant poetic thought, *kāvyārtha* as impossible *gahana* and not *vākyārtha.* In the fitness of context it appears that the correct reading seems to be *kāvyārtha.* Again, since *gahana* is an adjective to both *vākyārtha* may be scribal error or it might have occurred at an early stage of transcription, archetype or even in autograph itself as a case of transposition of syllable *i.e. vā* for *kā.* –S.P.

308. Bhattacharyya, Amitabha :- *Some Aspects of the Development of Bengali Script.*

JAIH, XIX, Pts.1-2, 1989-90, pp. 97-110.

Bengali script's development begins from the characters of about the third century B.C. (Mahasthan inscription) . The available specimens of fifth and sixth century A.D. from northern sector of Bangladesh as well as from Gunaighar, Jayarampur, Mallasarul, Faridpur, Damodarpur, Barabar and Nagarjuna, Amauna and Bodgava make us to understand the successive stages of the development of the Bengali script. Epigraphic records of the seventh century A.D. exhibit remarkable developments in the style of writing. Inscription from eastern India in general written in *Siddhamātrikā* of the seventh century A.D. bears the looped variety of *Ka,* curved form of *Ja* with the upper limb merged with the head mark, *ṭā* developing a downward tick at the end of the flat top, *ṇa* with the outer arms growing longer and developing a tail at the bottom *etc.* The next stage of its is illustrated by the Khalimpur inscription, Monghyr and Nalanda copper plates and Jagjibanpur (Malda Distt.) inscription of the reign of Mahendrapala. The basic problem was the vertical space allotted for the conjunets. Another important landmark is the Ramganj copper plate Inscription of Mahamanadalika Isvaraghosa. It bears the letter *ṭa* with a tick rising upwards. The paper also deals with the development of numerical notations which sparts from the sign on a terracotta seal from

Chandraketugarh. The *avagraha* and punctuation marks have also been used in some of the inscriptions.—P.G.

309.Chakravarti, Cintaharan :- *Diwali and Holi Festivals in Bengal.*
Ṛm, VIII, Nos. 1-2, 1975-76, pp. 79-82.

Diwali, the important and widely observed festival of lights, extends over a number of days ending with great pomp and grandeur on the new-moon night of the month of Kārtika, which in Bengal is known as *Dipānvitā Amāvasyā*- the new moon with lights. The main festival observed at this festival is special worship of Kāli. The day it is usually referred to as the Kālipūja day. The term Diwali is seldom used. It appears to have been borrowed from non-Bengali people resident in Bengal. This festival of worship does not seem to be very old, as no reference to it is met within the well known works of Raghunandana and others dealing with the Hindu calender of Bengal. Holi is known in Bengal as *Dalayātrā*. This constitutes the main function of *Dala* as implied by its title and indicated by Raghunandana in his *Tithitattva*. This burning festival is followed in Bengal by worshiping and swinging the images of Viṣṇu and his consort in the forenoon of Pūrṇimā.—D.D.K.

310. Chr. Lindtner :- *Bhartṛsārasvata's Sūktāvali Śṛngāra Paddhati.*
Br.V, LVII, 1993, pp. 89-112.

Among the anthological texts Vallabhadeva's *Subhāsitāvali* is known for its compilation of verses of more than 360 poets. In this anthology we find untraced verses from Bhartṛsārasvata's *Sūktāvali*. However, T. Theodor Aufrecht in his *Catalogus Catalogurum* mentions Bhartṛsārasvata as one of the anthologists. The author of the present paper has found out the Ms. of *Sūktāvali* from the Jammu library and he confirms that it is the same text which is referred by Vallabhadeva in his *Subhāsitāvali*. He has identified all the verses ascribed to Bhartṛsārasvata by Vallabhadeva and also some anonymous verses could now be identified as having been compiled from the *Sūktāvali*.

Like other anthology, *Sūktāvali* is not a compilation of verses but it is an original and fairy independent work. There are total ten sections (*paddhatis*).

About Bhartṛsārasvata nothing is directly provided by the author. He refers to the ladies of Kashmir,Vallabhadeva also seems to have come from Kashmir and that the unique Ms. of present work also hails from same place, suggests that Bhartṛsārasvata belongs to Kashmir.

The verses from *Sūktāvali* are referred by Śārangadhara (1363 A.D.) and Mammaṭa (1050- 1100 A.D.). From this we can infer 1050 A.D. as the date of Bhartṛsārasvata.

Peterson's edition of *Subhāṣitāvali* has many variant readings in the verses of *Sūktāvali*. Vallabhadeva might have some other sources at his disposal rather than the Ms. from Jammu. The author then traces out the verses those are quoted by Vallabhadeva. The author then furnishes the critical edition of *Śṛngārapaddhati* from *Sūktāvali* comprising of 65 verses followed by meticulously prepared *Apparatus Criticus* and verse- index.—S.P.

311. Chr. Lindtner. :- *The Mayūrāṣṭaka of Mayūra.*
Br.V, LXVI, 1992, pp. 177-185.

The *Mayūrāṣṭaka* was edited twice by George Payan Quackenbos. His edition which is accompanied by notes and an English translation, was based on a single and incomplete Sanskrit Ms. written in the Śāradā script. The author again edits the texts with newly acquired material. In the *Apparatus criticus* he lists the *variae lectiones* of the Mss collected from the National Archives, Nepal, Asiatic Society, Calcutta, Asiatic Society Bengal, Tu bingen (Śāradā script), Bhandarkar Research Institute. Each verse of the *Mayūrāṣṭaka* begins with *kā eṣā*. Some of the sources give the variant *eṣā kā* to avoid the lack of *sandhi* in *kā eṣā*. But the author of the present article prefers the reading *kā eṣā* because the cry of the peacock sounds like *ka esa* and not *eṣā kā*. After introduction the author gives the text in *Devanāgarī* then follows apparatus criticus in transliteration form.—S.P.

312. Dadhica, Puru :- *Chali-am Nāma Naṭṭaam(The Dance Named Chali- am). (Hindi).*
Ṛm, VIII, Nos. 1-2, 1975-76, pp. 19-24.

This article has discussed the dance named *Chalika* or *Chalita* or *Calitam* quoted by Kālidasā in the inception of *Mālavikāgnimitram*. It is a kind of dance which is further divided into four parts and exhibiting mostly the erotic sentiments. The performer, it is believed, expresses his own feelings in guise of representation of the sentiments of others. The author has discussed the correct reading, nature and views of different scholars regarding this dance.—R.S.

313. Dange, Sadashiv A. :- *The Bones of Dadhīci.*
Samā, I , No. 1, 1992, pp. 63-69.

There is a popular myth that sage Dadhīci provided his own bones to Indra with which the latter vanquished the *asura*. The myth permeates various stages of the Hindu-mythology, including the Vedic and the Puranic. According to *Skanda Purāna*, the Gods made all weapons including the thunderbolt of Indra from these bones. According to another text the Gods placed their weapon in the hermitage of Dadhīci for safe custody. The *asuras* began to have hatred for him. So to preserve the weapons and also to mitigate the hatred of asuras, Dadhīci merged the weapons with mantras and drank the water. So now, the weapons *i.e.* the essence of the weapons went into his body when the Gods requested him to return the weapons, he produced them from his body, in the form of his bones, but in that act he died. According some other texts the bones were from the head of the sacarificial horse.—D.D.K.

314. Das, Keshab Chandra :- *Relations in Knowledge Representation : An Analytical Survey.*

MDURJ, IV, No. 1, 1989, pp. 144-166.

An expression represents a structure in which the embedded knowledge is found to be stored. The structure is resolved into elements that arranged relative to one another as a part of the representation. It is not to be presumed that a relation is inherent in a nominal or verb. Both nominals and verbs realize the relation. It is supposed to be derived from the elemental proximity, but in some cases it is manifested in the intrinsic character of the structure. The learned author has as a consummate literary artist, shown an extraordinary skill in the delineation of relations in knowledge representation. It is virtually an analytical survey.—D.D.K.

315. Deshpande, Indu :- *Prāyaścitta and its Psychological Implications.*

Samā, I, No. 1, 1992, pp. 90-96.

Ancient idea of sacrifice was almost propitiation of the Gods which was not demanded or required by them. The motivation behind it was to attract the attention and goodwill of the Gods through the offerings made to them, so that delighted gods would reward to his worshipper in the appropriate way. At the time of Kalpasūtras elaborate and rigid rules were prescribed in connection with the various details of the ritual. The ritual which was simple and uncomplicated in the beginning became complex and complicated by this time. Every occasion of commission and omition in the sacrifice even a change in natural phenomena, or breaking of sacrificial utensil was subject to *Prāyaścitta i.e.* sin offering. The

entire subject of *Prāyaścitta* is concerned with the committed sin and the propitiation of the divine beings angered by sin. The propitiation would be by sacrifice, fasting *etc. viz, Prāyaścitta* the sin offering. —D.D.K.

316. Dikshit, G.S. :- *Dr. Bhaskar Anand Saletore as Historian.*
JI, XIV, No. 1, 1988, pp. 32-34.

Bhaskar Anand Saletore born on 11-10-1900, got his Doctorate from the London University in History in 1931 and second Doctorate from the German University of Giessen in 1933 in Politics. He was a member of the Bombay Education Service and Professor of History and Politics in the Gujarat College, Ahmedabad. Then he became Director of National Archives, New Delhi where he remained till 1957. In that year he was appointed Professor and Head of the Department of History in Karnataka University, Dharward. He retired in 1962 and passed away in 1963.

He is the author of dozens of books and innumerable articles which make his place among historians of Karnataka and South India. In his later years he wrote on subjects relating to the whole of India. His most important works have been enumerated in this paper. –D.D.K.

317. Jain, Vaibhava :- *Lucknow ke Pracalita Pakṣi evam Unkā Citraṇa(The Current Birds of Lucknow and their Picturisation).(Hindi).*
Śod. Pat., VL, Pt. 1, 1994, pp. 70-74.

This paper deals with those paintings that left their particular identity in spite of having been painted in Avadha period. As generally seen a painter expresses his feelings inspired by the nature. To catch the beautiful colours and movement of a bird through a brush has got its own pleasure. The nawābas of Avadha had a special passion for arranging the bird's fights. The bird that was declared winner was immortalized through painting. These artists have paid special attention on the co-ordination of these paintings. Somewhere a hawk is shown holding a weaker bird in its beak and somewhere else the two birds of the same species are shown fighting with each other. It is a wonderful game of positive or negative nature.—I.S.

318. John Vattankey , S.J. :- *On the Causes of Verbal Knowledge.*
PTr., XVI, No. 2, 1989, pp. 23-30.

Western Philosophy is pre-eminently a philosophy of language. This is true not only of *anglo*-sakon Philosophy, but to a large extent even of continental philosophy. What is not sufficiently

known is that Indian thought has a long tradition of speculations on language, and these speculations touch on practically every aspect of language. But to contribute to world philosophy one should have a detailed and exact knowledge of Indian contributions. The present essay is a modest attempt in this direction on one specific point, the causes of verbal knowledge. First of all a translation of *Kārikāvali*, *Muktāvali* and *Dinkarī* of this topic is given, then a commentary on the translated text is provided, making extensive use of Rāmarudri. Dinakara and Ramarudra are original thinkers and the creative minds in the Nyāya tradition. They summarize centuries of Nyāya thought, often adding their own original contribution on various topics and these are elaborately expounded in this paper.—D.D.K.

319. Joshi, P.M. :- *And the Scholar Ran Before the Master.*

JI, XIV, No. 1, 1988, pp. 14-16.

In June 1967, Mr. N. Rameson, Secretary Finance Department, Govt. of Andhra Pradesh requested Dr. P.M. Joshi to register his name for Research studies under his guidance. Dr. Joshi readily agreed to his request. Rameson was, at that time, a member of the Editorial Advisory Committee of History of Medieval Deccan Project.

Rameson's Ph.D. thesis was a distinct contribution to South Indian epigraphy and history. It is based on two unpublished copper plate inscriptions in the Hyderabad State Museum. His thesis was so satisfactory that the two external examiners waived the viva-voce examination. He was completely at home with medieval Teluge, Kannada and Tamil scripts and their paleography.--D.D.K.

320. Krishnamurthy, M. :- *Dr. N. Rameson- A Homage.*

JI, XIV, No. 1, 1988, pp. 19-22.

Dr. N. Rameson was born to Smt. Akhilambiammal and T.S.Viswanatha Iyer on 9th December, 1921 at Trichinapally Tamilnadu. He was a brilliant scholar of St. Joseph's college and came out with first class in English, Sanskrit and Maths. He was married to Smt. Tripurasundari in 1941 and was blessed with four sons. Having born in a traditional family, which went with it learning to Sanskrit, he was attracted to the study of Indian culture, philosophy and history. His first work was *Śrī Śankarāchārya* (1959) which followed a large number of works enumerated in this paper. He was a well known IAS officer of high caliber but he is famous for his keen interest in the study of several epigraphies written in the Kalinga, Vengi, Nagari and Grantha scripts belonging to the Eastern

Chalukyas, Cholas, Kakatiyas, Reddies, Kotas and Vijayanagar dynasties that ruled over the Andhra country.—D.D.K.

321. Kuppuswami, Alladi :- *Reminiscences on Dr. N. Rameson.* JI, XIV, No. 1, 1988. pp. 7-9.

Sometime after the formation of the state of Andhra Pradesh, the author was sitting in his office (he was a lawyer at that time) when a youngman clad in white pyjjama and shirt entered and asked him whether he could make use of his library. The author acceded to his request. When he left the library, one of his junior told him that the Youngman was Mr. Rameson, a fairly senior IAS officer. Thereafter the author used to see him in music concerts organized by the South Indian Cultural Association at the Ravindra Bharti. He held many high posts and was chosen as Director of Archaeology in the state. The author recounts his vast erudition and intellectual acumen in this article.—D.D.K.

322. Mehta, J.L. :- *Problems of Understanding.* JICPR, VII, No. 2, 1990, pp. 85-96.

Extract of talk delivered by Dr. J.L. Mehta at Harvard University on the subject problems of understanding-the philosophical implications of the process of understanding; what happens, from the point of view of truth, when understanding occurs, the forms and sources of understanding? how tradition is built up and sustained by continuous reinterpretation of the past in the perspective of our present ? All such querries were earlier addressed to test the historical process of the encounter between India and the western world of ideas, the process that started Hegel in Europe, following the rise of western oriental scholarship and with Raja Ram Mohan Roy in India. However, in the present paper these questions are not just abstract problems pertaining to the abstract pursuit called comparative religion. For interreligious relation, to him seems as an intellectual activity of understanding that is understood as part of, and subordinate to, a wider whole encompassing the human person as a thinking, feeling and acting being, in ways governed in some measure by the sight provided to him by his religious tradition. Passes on to discussion upon to understand an author better than he understood himself : that is precisely what, in fact understanding him means. Concludes that scriptures of different religious traditions differ but if viewed from the angle that life is a pilgrimage towards scriptures, that difference may yet be seen to shrink into a mere inconvenience. Like life and pilgrimage all scriptures transcend, itself, cancel and empty itself into the disclosure of a dimension in

which there is neither the toil of understanding nor words, nor wayfaring.—N.K.S.

323. Michael Hahn. :- *Variant Readings on Āryaśūra's Jātakamālā as Jātakamālā as Found in the Jātakamālātīkā.*
JORM, LVI-LXII, 1986-92, pp. 233-258.

Āryaśūra's *Jātakamālā* is the earliest available specimen of the literary genre called *Campu*. It is noted in the *Ratnaśrī* a commentary on the *Kāvyādarśa* of Daṇḍin. A critical edition was prepared for the first time by Hendrik Kern in 1891. Again Peter Khoroche corrected Kern's edition with the help of some new manuscript material. But the author of the present paper comes with the suggestion that there is the need of improvement in the readings of the text. It is necessary to examine Tibetan version and other three Indian commentaries written on the text of *Jātakamālā* to make the work more authentic. Besides, Dharmakīrti and Viryasingha's commentaries the third anonymous and incomplete commentary is very useful for the study of the *Jātakamālā* as it contains numerous variant readings which are not available in the existing edition of *Jātakamālā*.

In the present paper the author examines more than 35 variant readings contained in the anonymous commentary and succinctly brings out their importance. The author concentrates on legend no. 6 the *śaśajātaka* and shows to what extent Kern's text can be improved with the help of the Sanskrit manuscript and the Tibetan translation of *Jātakamālā*. The author has also classified all those variants into the following three groups : Inferior or meaningless variant, genuine alternative readings and improvement upon the text edited by Kern.—S.P.

324. Rajendra Prasad :- *The Paradox of Obligation.*
JICPR, XI, No. 2, 1994, pp. 1-28.

Obligation means a benefit done or received. Obligation involves the paradox of implying and at the same time, denying the obligee's option to do anything different from what he is obligated to. The paradox gets resolved or dissolved in a very smooth and natural way, when we examine the logic of acknowledging an obligation, it would be obvious that the obligee's option is not negated or taken away by his obligation. Rather he himself given it up by or, in his act of acknowledging the obligation. Relation of implication between obligation and ability, and similar related topics have been fully analysed and discussed in this article.—D.D.K.

325. Raghavaiah , M.L. :- *Dr. Rameson : A Scholar among Administrator.*
JI,XIV, No. 1, 1988, pp. 26-28.

Dr. Rameson was one of the top noted archaeologists and though the Department of archaeology was under the Education Secretary, but the members of the staff were not aware of what was being done by the Department till Dr. Rameson became the Director of Archaeology. He had to attend many after multifarious charges entrusted to him . His leisure time, he devoted passionately to archaeology, archives, historical research and cultural studies. He was also an ardent follower of Kanchi Śrī Śankarāchārya. Besides being an administrator, he was a talented writer in his own field. A number of articles and the number of books that was published testify his talent and scholarship.—D.D.K.

326. Rajappan , K.P. :- *Pāṇini and Modern Computer.*
PTr., XVI, No. 1, 1989, pp. 41-48.

While paying tributes to early Indian Grammarians, Briggs writes : It is tempting to think of them as computer scientist without Hardware. These words of complement come from an American computer scientist engaged in research work on artificial Intelligence which has several applications in modern computers.

Scientist made several attempts for locating a natural language for computer processing but no satisfactory solution was available. In this context Briggs and several others have suggested the use of Sanskrit for this purpose.

It is well known that Sanskrit is one of the oldest language of the world. It was a living spoken language in India for over 1000 years with considerable literature of its own. Briggs has convincingly argued that method of deriving a *sābda bodha* from a Sanskrit sentence might be profitably exploited in the current work in artificial language. He has started his research on the pattern of Pānini's *Aṣṭādhyāyī* which he considers to be the greatest manifestation of human intelligence.--D.D.K.

327. Ramayya, M. :- *Dr. N. Rameson- A Memoire.*
JI, XIV, No. 1, 1988, pp. 29-31.

Dr. Rameson was the secretary, Finance department of the Government of Andhra Pradesh during the years 1971-72, when the author of the title was working as an Assistant Treasury Officer, Nellore. Dr. Rameson was holding additional charge of the Road Transport Dept. One distinguishing feature of his career was that he was often holding more than one highly responsible post, which he

was capable of managing with remarkable ease and the highest efficiency. His capacity to sort out and solve naughty departmental problems with plenty of foresight and utmost quickness was unparalleled. His courage of convictional and humanitarian considerations was praiseworthy.—D.D.K.

328. Rath, Saraju :- *Script and Calligraphy : Two Important Criteria in the Critical Editions of a Text.*
VIJ, XXXIII-XXXI, Pts. 1-4, 1995-96, pp. 337-346.

The process of critical edition of any text involves several canons and scientific approaches. In order to explore the correctness of a text, each word of the scripts and their semantical uses are considered to the context. Script and Calligraphy are two important helping tools for the editor to access the problematic situations during critical edition work. In the manuscripts of vedic literature a lot of impact of original language on the script and calligraphy of the scribe is observed. The author has discussed various issues with the quotations of real example found from the manuscripts of Vaidika Saṃśodhana Maṇḍala at Pune. In the manuscripts of *Ṛgveda* the mistake *ca* for *va* is due to the development of Nāgarī script under Brāhmī influence during that time. The calligraphic style for *ta* between 13th to 17th century was same as *na*. As a result we get the readings like *etam* for *enam*. One can reach to the identity of the author and the scribe by composing the calligraphic style for letters like *a, jha, bha, kṣa, I, u, da, la etc.* and one can fix the region of the scribe or author that they belong to southern or northern region. Thus the editor should have the knowledge of more ancient scripts with their calligraphic style, and possible variations with regard to its history, development and influences over time.--S.P.

329. Roy, Pabitrakumar :- *Action and Freedom.*
JICPR, VII, No. 2, 1990, pp. 105-124.

Starts discussion upon the theory of the passions by Hume that culminates in the doctrine of sympathy especially referring to two points : (1) that Hume makes gradual shift to what may be called a dispositional analysis of the passions from the beginning to the end, and (ii) that since the passions are related to their corresponding behavioural signs, it is possible to have an inferrential awareness of the other person's state of mind. Continues initially detailed discussion upon these two points. Further takes up for consideration the necessary and uniform principles of human nature and relates with action and freedom as taken in Hume's argument that human actions are necessary and uniform : points out that main source of

Hume's theory is the history of individual and collective people as examples to illustrate. Points out how Hobbes and Locke are in line with Hume. Refers to Leibniz's similarities and concludes that Hume and Leibniz share the premises :- (i) that our sense on feeling of freedom is not sufficient evidence for establishing that we are really free (ii) that we are often ignorant of the causes on which our choice or decision depends
(iii) that both seek to preserve some kind of spontaneity on the part of the human agents.—N.K.S.

330. Sarma, K. Ramachandra & Sarma, R. :- *Thangaswami, Sarvajñānottarāgamaḥ- Vidyāpāda and Yogapāda.*
Br.V, LXII, 1998, pp. 181-232.

The paper contains the critically edited text of the *Sarvajñānottarāgama-* an *Upāgama* belonging to the *Śaiva-siddhānta*, which contains two sections *Vidyāpāda* and *Yogapāda*. The text is edited on the basis of two manuscripts 66558, 66815 and a transcript written in Ramachandra Sarma's handwriting.

The *Vidyāpāda* contains seven *prakaraṇas*, dealing with forms and functions of *Paśu, Pati* and *Pāśa*; second deals with the *Jīvātman* and *Paramātman*; the third chapter is on the process of evolution and embroylogy; the fourth section speaks of Sanskrit, Prakrit and regional languages; the fifth *Prakaraṇa* is on the *Tattvas*, the sixth on *mantras* and the seventh deals with the *Paramātman*. The *Yogapada* in 25 verses gives instruction for Yogic practice.

After short introduction follows the edited text with variants. The half- verse index is given at the end.---S.P.

331. Shah, N.R. :- *Preservation of Birch Bark Manuscript.*
JOIB, XLIII, Nos. 1-2, 1993, pp. 23-26.

The paper deals with the presence of deterioration as well as methods of treatment, general cleaning, repairing of cleavages and strengthening of birch-bark manuscript. Birch bark contains some natural preservative chemicals and therefore in normal conditions insects do not have a liking for it. In addition to the physical and chemical damage, the damage due to constant handling and improper storage is discussed. It is observed that there are no wrinkles over the surface or bark nor appreciable change in colour or alternation in physical characteristics of bark when manuscript is cleaned by solvents like xylene, carbon tetrachloride and trichlore. Lamination of birch bark with chiffon gauze and paste is done for strengthening the manuscript.—P.G.

332. Shah, N.R. & Shah, R.P. :- *Preservation of Palm-Leaf, MSS.*
JOIB, XLII, Nos. 3-4, 1993, pp. 167-172.

Before the advent of paper, numerous writing materials have been used from ancient time up to the present day. Clay, stones, metals, bones, textiles, birch bark, palm-leaves *etc.* have been used by the people. Palm leaf is very common in south India, Bihar and Bengal. A large number of palm leaf manuscripts are in the collection of many originations in the century. The earliest example of writing on palm-leaves dates back to 4th century A.D.

Palm leaves used for writing, are of two variety, one is *tala* and another is *sritala*. For preparation of palm leaf manuscript, the palm leaf is cut into strips of 40 to 90 cm., in length and 4 to 5 cm. in width. It is dried and then boiled in water. Palm leaf MSS are susceptible to various deteriorating agencies, which have been discussed in the paper and some methods of their treatment are suggested. –D.D.K.

333.Shastri, Ajay Mitra :- *Dr. N. Rameson-An Scholar Administrator.*
JI, XIV, No. 1, 1988, pp. 17-18.

The late Dr. N. Rameson was a scholar and administrator of enviable repute. He adorned various offices both in erstwhile state of Madras and later on in Andhra Pradesh. He was erudite in various branches of Indology and his contribution in the field of epigraphy, cultural history and anthology evoked much interest in the scholarly world and added substantially to our knowledge of early Indian history and culture in general and history and archaeology of Andhra Pradesh in particular. He emulated the illustrious example who did commendable work in the field of Indian history, epigraphy and archaeology.—D.D.K.

334. S. Sankaranarayanan. :- *Sanskrit Education in Ancient Tamil Country.*
Br.V, LVII, 1993, pp. 7-33.

The above title imparts information about Sanskrit education in Tamil Country. In ancient time such institutions were termed as *ghaṭikā*, *caturvaidyśālā* or *pāthaśālā*, *śālā* or *maṭha*. They were more or less residential colleges and were imparting Vedic and Śāstric knowledge to students.

There existed at Kanchi a *ghaṭikā* even during the early centuries of the Christian era. This *ghatikā*, had been established and managed by Pallavas. It attracted students from different parts of India for higher studies in Vedas and allied subjects. Here examinations were conducted under the strict supervision of the

officials of the kings, and the proficiency of individual scholars was certified accordingly. Different dynasties of southern kings kept the trait burning for a long period which has been discussed in the article. The genesis of Sanskrit Grammar from lord Śankara to Pāṇini has been related in this paper.—D.D.K.

335. Unithiri, N.V.P. :- *Developments of Theology and Sanskritization in Kerala.*
PTr., XVIII, No. 2, Pt.1, 1991, pp. 5-25.

The Jain religion came to Kerala before the Christian era. Inscriptions of 9th and 10th centuries give us information about several Jain centres in this period throughout Kerala. Important Jain Centres were Tirucāraṇattumalai, Kallil, Jainamēḍu, Iśvarankoṭṭa, Paruvaśśeri and Cāvaśśeri. Waynad district was an important Jain centre, Tṛkkaṇāmatila-kam in Trissur district was perhaps the most famous centre of Jainism in Kerala. All these Jain centres contributed much to the cultural and religious enrichment of Kerala. Economic growth of Kerala was also dependent upon these centres in that period.

Buddhism religion must have came here in the 3rd century B.C. during the reign of Aśoka. Buddha images, called Puttanaccan by local people, were discovered from Pallikkal, Karumāṭi, Māvelikkara, and Bharaṇikkāvu. The image discovered from Marutūrkalannara is believed to be the oldest one which dates back about 600 A.D. Śrīmūlavāsam was the most important among the Buddhist shrines of Kerala. Buddhism gave maximum importance to impart education to common people, Medical Science developed very much under the patronage of Buddhism and the most popular Āyurveda text followed in Kerala is *Aṣṭāngahṛdaya* written by Vāgbhaṭṭa, a Buddhist.

With successive Brahmin settlements encouraged by different kings this absorption of non-Vedic religions with suitable modification reached at its zenith and the upper strata of the society of Kerala became completely Sanskritized in the 15th century A.D. The contributions made by the ninth century philosopher of Advaita Vedānta, the great Śankara, to the Sanskritization of Indian Society in general and that the Kerala in particular, are substantial. Various institutions took important role in the sustained growth of this Sanskritization. —G.D.G.

336. Vohra, Sundara Lal :- *Rājasthānī Loka Kathāon men Varṇita Loka Saṃskrti kā Mūlyānkana(The Evaluation of Folk-Culture Described in*

Rājasthānī Folk Tales). (Hindi).

Śod. Pat., VL, Pt. 4, 1994, pp. 67-70.

Rājasthānī folk tales have remained a powerful medium to express the cultural life of common man. There are certain references that reflect the vicissitudes of culture during the days of the composition of folk tales. Certain birds and animals have remained the essential cultural parts of such tales. They also reflect certain moral values that have become a part of the folk culture. They also reflect certain moral values that have became a part of the Folk-culture. They also reflect the similarity of dress and diet among Rājasthānī and Gujarātī culture. The Rājasthānī folk tales also throw light on inter- state and inter- caste marriages. To conclude it can be said that the Rājasthānī folk culture as described in folk tales is not free from the traditional domestic customs even then it has been creating a timely unity in the economic view point of the people. —I.S.

337. Walde, Martin :- *What Time is Not : Critical Remarks on Husserl's Analysis of Time.*

JICPR, XI, No. 2, 1994, pp. 29-42.

We human beings always live in time. In our daily life the concept of time does not usually create any particular difficulty for us. We differentiate, quite confidently, between time-dimensions-past, present and future. Our calculations of hours, days, weeks, months and years follow a commonly regulated calendar, which in its turn, for aeons has looked to the stars and plants for its orientation. Our watches and clocks have become more reliable than ever before. But these calculations are for general public. But this is not the case with philosophers. Like inquisitive students they ask–what actually time is ? Great Philosophers like Plato and Aristotle could not have a satisfactory answer. Husserl's analysis of the 'living present' is based on hearing a particular tone and the same words give another tone hence this is another method of measuring the time which has been discussed by different philosophers.—D.D.K.

XII A - PHILOSOPHY AND RELIGION (BUDDHIST)

338. Agrawal, Jagannath :- *The Decline of Buddhism in India.*
HSAJ, 1, No. 1, 1986, pp. 19-27.

There is a colossal misunderstanding about the causes of the disappearance of Buddhism from the land of its birth. It is generally believed that Buddhism lost ground in India, owing to the hostility of the Hindus. It is sometimes stressed that Buddhism was wiped out as a result of its vehement denunciation by the famous Vedānta Philosopher Śañkara. Dr. Agrawal has given a large number of inscriptions which shows munificence and respect of the Buddhists by Indian Kings.

The real cause of the total collapse of Buddhism was the Muslim invation under Ikhtiaruddin Muhammad Bakhtiar. His plunder and rapine was so thorough in Nalanda and his slaughter of the resident monks so complete that not one living man or woman could be found who was able to read them *i.e.* Buddhist literature and that is real cause of end of Buddhism in our country.—D.D.K.

339. Arya, Surender Kumar :- *Bauddha Niyamon Para Prakṛtigata Prabhāva (Natural Effect on Bauddha Principles). (Hindi).*
Śod. Pat., XL, Pt. 1, 1994, pp. 12-18.

When the Baudha Principles were considered difficult to be followed due to natural and geographical boundaries. Buddha himself amended the principles within the limitations of Bauddha Sangha. Most of Bauddha principles were outcome of sudden hazards. The fear of the state, the fear of theft and the fear of fire resulted in circumscription of *prātimokṣa*. The Bhikṣus had to spend the rainy season at the same place which too was relaxed later on. Same was the case about the use of bathrooms. Later on Bhikṣus were allowed to use clothes donated by devotees. As the time went on the Bhikṣus were allowed to wear shoes as well as. Same was the case about the use of Umbrella. *Śayanāsanas* were also allowed later on. The daily conduct of Bauddha Bhikṣus was also not left untouched by the effects of nature.—I.S.

340. Bajpai, K.D. :- *The Role of Sarvāstivāda in Early Buddhism.*
PPB, XV, Nos. 1-2, 1990-91, pp. 61-64.

Professor Bajpai recounts with effection and candur the role of *Sarvāstivāda* in early Buddhism. This branch of the Buddhism played a significant role for quite a long period in the history of the religion and became popular in India and later on central Asia. The Ceylonese chronicles contain some valuable account pertaining to the origin of *Sarvāstivāda*. After the demise of the Buddha, there was only one school of Buddhism, *viz. Therāvāda* (*Sthaviravāda*). After the second Buddhist council it was split into two factions, Theravāda and Mahāsāmghika, Gradually about 150 years after the Buddha's demise Sarvāstivāda started. In the third century after Buddha's *Parinirvāṇa*, the sarvāstivādins separated themselves from the sthaviras. The chinese pilgrime, Itsing speaks of four chief divisions of the Buddhist Samgha, one of which was Sarvāstivāda, the other three being *Sthavira*, *Sammitiya* and *Mahāsanghika*. King Aśoka popularized Buddhism in the country and outside which has been related in detail in this title.--D.D.K.

341. Dange, Sadashiv A. :- *Stūpa- Vedic and Buddhistic.*
VUOJ, XXXVII, Pts. 1-2, 1994, pp. 1-8.

The word *stūpa* has been associated with the Buddhist structure of a peculiar type, in the post Vedic period. The word *stūpa* was not restricted to the funeral mounds even in Buddhistic context. Some scholars think that the Buddhistic stūpas were the result of imitation of the Vedic funeral, mounds. The same is the opinion about the *caitya*. It is also said that the *stūpa* was the direct descendant of the sculptural mounds of the Turanians, because the Hindus never buried, but burned the dead. It is also said that the *stūpa* has Persian affinities. The Persian migrated to the Punjab (India), and further still to Magadha which was inhabited by the Vrātyas. The indication is, that the Licchavis were influenced by the Vrātyas and imitated the Turanian custom, and the Buddhist custom of the *stūpa* was influenced by the Licchavis. Further developments are discussed in detail.—D.D.K.

342. Dhar, Kalyani :- *Concept of Nibbāna in the Kuddakanikāya.*
JAIH, XIX, Pts. 1-2, 1989-90, pp. 201-204.

The Buddhist description of *Nibbāna, Parinibbāna* or *Mokṣa* meaning final liberation that comes to pass on the complete waning out or exhaustion of the accumulated strength or force of *Kamma* is available in more or less fifteen text of *Kuddakanikāya*. It leaves no room for the popular belief in the possibility of resurrection of the bodily form, or

even the spiritual form, of a saint. It is nevertheless a total eradication of personality even if that personality is made of pure consciousness. Such is in brief the Buddhist description of *Parinibbāna*, which is the natural end of life of those gifted men who realize *nibbāna* in their present conscious existence. To say that Buddha attained *Parinibbāna* is the same as to say in ordinary language that he expired. Both in the *Ratanasutta* of the *Khudakapātha* and *Dhaniyasutta* of the *Suttanipāta* the disciples of the Buddha who experience or accomplish the zeal of *Nabbāna* are praised as personages who 'expire like a burning lamp (on the exhaustion of oil and wick) ? Whilst they live, they live enjoying the bliss of peace obtained without having to pay any price for it. The *Nibbāna* is not infinite consciousness (*anantavinnana*) but that is something transcendental, in which nothing of the phenomena has any place. *Nibbāna* is an entity and not a non-entity.—P.G.

343. Dravid, N.S. :- *Buddhist Conception of Selfless Self- Identity : A Critique.*
JICPR, XII, No. 3, 1995, pp. 31-38.

Buddhism is known as *Nairātma Vāda i.e.* the doctrine of selflessness. Among the various philosophical schools of India, both orthodox and heterodox, Buddhism is the only school with the exception of Cārvāka, which denies the reality of self. It may be thought that it is the spiritual principle which is the basis of moral and eschatological phenomena in human life and sustains individual identity, which is the object of Buddhist denial of the self. This is only partly true. Buddhist deny the self but they do not deny any of the phenomena supposed to be associated with the self.—D.D.K.

344. Lokesh Chandra :- *Buddhist Colossi and the Avataṃsaka Sūtras.*
PPB, XVII, 1995-96, pp. 7-42.

This article bring out the deep impact of the *Avatamsaka sūtras* over ancient Buddhist art and culture The colossi of Maitreya becomes the macroscale manifestation of piety and power. In Korea the Avataṃsaka sect influenced the plan of the monument, sculptures, and their arrangements in Sokkuram gratto. The entire scheme corresponds to the *Avatamsaka sūtras*. Two *tathāgatas* are represented as colossi (i). Maitreya and (ii) Rocana. Both represent the true picture of the ruler and the people and cultural syndrome with neighbouring kingdoms. Four

early sūtras of Maitreya in Chinese dilate on the plenty and beauty of the age into which he will incarnate.—D.D.K.

345. Sarkar, Debarchana :- *Last Meal of the Buddha.*
Anvi., XIV, 1991-93, pp. 63-69.

The last meal of Buddha is deemed as an event of great importance and a lasting obscurity veils the dish taken by him which is called 'Sukaramaddava', which was included in the list of items offered by Cunda Kammaraputta to Buddha and his five hundred disciples.

The Buddha with the intention of attaining 'Parinibbāna' at Kusinārā started his journey from Rajagaha reached Pāvā after visiting some important towns on his way. He took shelter there in the mango grove owned by Cunda who fled to that place to invite the Glorious One with the company of monks at the lunch in his house the next day. Lord Buddha was welcomed with due respect at Cunda's place. Various palatable dishes were brought before the guests. There was one item called 'Sukaramaddava' which the Buddha could detect to be fatally poisonous. He told Cunda to serve that dish only to him and he took that dish himself. He became ill but continued his journey on foot to his last destination Kusinārā and his last wish was fulfilled. The author has noted different views regarding the interpretation of the dish '*Sukaramaddava*' in this article.—D.D.K.

346. Sharma, Sharmistha :- *Motifs in The Avadānas.*
PPB, XVI, 1994-95, pp. 87-92.

The Avadāna stories and the Hindu tales deal with the theme of the fruits of human actions. They show how a person, who did noble deed, got rewarded and one who did not, got nothing of the kind. A beggar woman obtained rebirth in the Tusita heaven because of the noble act of offering food to the Buddha. Likewise Aśoka is stated to have become a king as a result of his noble deeds in previous births. Episodes of Maitrakanyaka Rūpāvatī, Uttara's mother and similar other stories have written by sages to impell the devotees to do good deeds to have a bright future. Buddha's miracle deeds like flying in the air *etc.* have been discussed elaborately.—D.D.K.

347. Tola, Fernando & Dragonetti, Carmen :- *Buddhist Conception of Reality.*
JICPR, XIV, No. 1, 1996, pp. 35-64.

The purpose of this article is to present in a succinct way, the principal elements of the Buddhist concept of reality, fixed once for all several centuries after the *Parinirvāna* of Buddha. It starts with furnishing a welcome light on the infinitude of *saṃsāra*. Beginninglessness is one of the most important principles in Indian philosophy, Hindu as well as Buddhist. It asserts the lack of beginning for a series of entities, processes phenomena *etc*. In the *SaṃyuttaNikāya* etc. where in the beginning of the first four sūtras Buddha declared the Saṃasāra is without limit. This declaration of Buddha has been affirmed in different texts of Buddhist philosophers like Nagarjuna, Buddhaghoṣa *etc*. Similarly infinitude of the space, number of worlds and everything in this world is without any beginning or end.---D.D.K.

XII B - PHILOSOPHY AND RELIGION (NON- BUDDHIST)

348. A. Kasem :- *Can Berkeley be Called an Imagist.*
IPQP, XVI, No. 1, 1989, pp. 75-88.

Berkeley has recently been described as an imagist. Commentators so qualify him perhaps because of his account of thinking which is closely connected with his theory of universals. An imagist holds that the mental images are the basic symbols which we use in our thinking. All other symbols, *e.g.* words in particular, are secondary or derivative. Thus the imagist does not deny that words have meaning, but he insists that they have it only indirectly, as substitutes for image. The paper concludes with the remarks that Berkeley can not be called imagist, rather in him we again come back to conceptualism and Berkeley's conceptualism is a mixture of this with resemblance theory which, in turn depends on the Arestotelian doctrine of universals in things as common characters.—D.D.K.

349. Ajai R. & Singh, Shankuntla A. :- *Psychiatric Ethics : Role of Philosophical Enquiry.*
IPQP, XVI, No. 1, 1989, pp. 89-118.

Philosophy as such is an obscure topic for most. And philosophers help no less in making it more obscure by their approach. This is probably one of the reasons philosophical enquiry is avoided by most professionals as well as professional journals , not only in India but also on the European continent. This is also the reason why it is promptly given up after a brief honeymoon by others who may otherwise profess such a bent of mind. The pluralistic thrust of the American set up has of course encouraged discussion of ethical issues. Traditionally the philosopher has been used to form a language so abstruse as to intimidate even the most eager psychiatrist. Of course some philosophers have made efforts to overcome this by offering practical and concrete solutions.—D.D.K.

350. Barlingay, S.S. :- *Social Reality and Moral Order.*
JICPR, VII, No. 3, 1990, pp. 75-92.

Attempts to discuss philosophy and philosophical problems that arose for Indians while considering the mutual relation between man and the universe. In this context Indians considered what the reality was like

and the fact that they wanted to know how the nature of reality affected the nature of man which is classified by them under Dharma. Explains the word Dharma as : (i) Characteristic (ii) justice (iii) law (iv) duty and (v) human end. Continues the attempt under two questions : (i) what must I do for other and (ii) what must I expect from other. Dilates upon *Puruṣārthas-Dharma, Artha , Kāma* and *Mokṣa*. Includes in line with Moore who tries to distinguish both ethics and meta- ethics from reality , where from problems are formulated-*dharma, artha* and *kāma* as *abhyudaya* and *mokṣa* as *niḥśreyas*. Next issue taken up is freedom that has roots in the systematic Indian Philosophy. The concept of freedom is found at two levels- the individual level and at world level. Concludes with a question whether *Mokṣa* as human individual notion that can be attributed to the whole, the cosmos, the Brahman.—N.K.S.

351. Barua, Arati :- *Schopenhauer on Will : A Critique.*
IPQP, XVI, No. 1, 1989, pp. 43-60.

The concept of 'will' occupies the central place in Schopenhauer's intellectual framework which provides the analytical basis of all his philosophical arguments. Despite being born in the Kantian tradition Schopenhauer adopted a fundamentally different approach in his critical metaphysical and epistemological theories and it is essentially his concept of 'will' which makes him so different from Kant. But again it is also the 'will' that makes his deep influence on the subsequent great modern thinkers as Nietzsche, Freud and Wittgenstein. The main characteristic of the will, according to Schopenhauer, is a perpetual striving which has no end what so ever, and this is irrational --D.D.K.

352. Betai, R.S. :- *Manu's Concept of Dharma.*
Sarma, I, No. 2, 1992, pp. 97-102.

The meaning of the Sanskrit word Dharma is highly problematic. It is not an exact parallel to the English word 'Religion'. Hindu's dharma is not merely religion in the sense that Islam, Christianity, Judaism , *etc.* are. It is in a way an ocean in which rivers in form of Dharma merge in a large number from all sides. Derived as it is from the root 'Dhṛ', to uphold support or nourish, the word 'Dharma' means 'that by which we live or continue to exist 'that which upholds or supports or nourishes man's life as a human being.' In the *Gītā*, the *Manusmṛti*, the *Yājñavalkasmṛti* and all later *Smṛti* works the word means, 'The

priviledges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of one of the casts, as a person in a particular stage of life'.

Manu's Dharma consists of 8 important duties as obligations. These are *ācāra, i.e.* righteousness, study, liberality, duty, morality *etc.* which have been noted in this article.—D.D.K.

353. Bhadra, Mrinal Kanti :- *Dissociation , Reduction and Subjectivity.*

JICPR, X, No. 1, 1992, pp. 43-58.

A phenomenological trend in Krishna Chandra Bhattacaryya's philosophical investigation has been discussed in this article. In his famous philosophical treatise, the subject as Freedom, he speaks of a spiritual progress which proceeds to the realization of the subject as free. The study of such progress is called spiritual psychology by him. He thinks that the task of the spiritual psychology is to interpret empirical psychology in terms of the positively felt and believed freedom of the subject from objectivity, and next elaborate modes of freedom that have no reference to the object at all. In the objective attitude of the object appears to be known or felt as positive. Knowing or feeling appears to be its problematic negation. In the subjective attitude the matter is reversed. Freedom is positively felt. The relatedness of the object to the subject appears to be constructed. The subject has been discussed in detail.—D.D.K.

354. Bharadwaj, S.K. :- *Kṛṣṇa-Gopi Dalliance : A Spiritual Explanation.*

MDURJ, IV, No. 1, 1989, pp. 167-174.

The famous myth of dalliance of Kṛṣṇa with Copis described as the young damsels of Vraja, has given rise to several controversies. No society, particularly Indian society , permits free amorous sport with unmarried girls or other's wives. This episode portrays the picture of Lord as licentious. This immoral picture of lord Kṛṣṇa is not reconcilable with his being the incarnation of God.

However, a deeper understanding of the whole episode and the description in the *Bhāgavata purāṇa* removes all the doubts. What appears to be a story of amorous play of Kṛṣṇa is a worldly description of the mystery of Universe. In the B.P., several stages are described before the Gopis could enjoy the eternal bliss, called *mahārāsa.* –D.D.K.

355. Bhat, P.R. :- *Rigidity and Necessity in Kripke.*
IPQP, XVI, No. I, 1989, pp. 1-34.

The most striking claim that Kripke makes in 'Identity and Necessity' and 'Naming and Necessity' is an identity statement between two rigid designators , when true at all , is necessarily true, even though one may not know it a *priori*. In particular, the following implications of the claim are significant(a) Metaphysical truths can be discovered empirically. It was an eye-opener for many working philosophers of science within the broad frame work of Realism and Empiricism. They would now work with more rigour and passion in order to discover the underlying structure of reality. (b) Rightly, this has fascinated many model logicians. Kripke's claim has been discussed in this title.—D.D.K.

356. Bhattacharya, N.N. :- *The Doctrine of Ātman : A Study in the Origins.*
JAIH, XIX, Pts. 1-2, 1989-90, pp. 93-96.

The origin and development of the concept of *ātman* should be viewed in terms of various cosmological speculation of the Vedic age which had sought to know things as they were to find out common origin of the diverse phenomenon of nature in nature itself. The starting point was a unique first principle originally physical in character like earth, water, *etc.* In the famous creation hymn of the *Ṛgveda* (x,129) the question is raised whether the fathomless water existed before the formation of the world and the answer is given in affirmative. First principle like earth or water to a non-material principle like *ākāśa*, to a ritualistic principle like *Puruṣa*, to a physiological principle like *Prajāpati* or Viśvakarman, to a physiological principle like *Prāṇa* but ultimately to the all-embracing psychophysical principle like *ātman*, rencanting the macrocosm in the microcosm, the individual self equated with *Brahman* or universal self, the last having the culminating point of process.—P.G.

357. Chatterjee, A.K. :- *The Concept of Sākṣī in Advaita Vedānta.*
JICPR, X, No. 2, 1993, pp. 45-64.

The basic notion of *Sākṣī* is so baffling and its discussion in the Advaita Vedānta literature is unsystematic and haphazard. Hints and associations are indeed plentiful but these do not crystallize into precise formulations with the result that the logical contours of the notion are more suggestive than analytical and critical. Sharp distinctions do not

emerge and implications are not fully worked out. There is much laxity even in the terminology employed, so that one is never sure what a term really stands for in different contexts.---D.D.K.

358. Chatterjee, Tara :- *Krishna Chandra Bhattacharyya and Anekāntavāda.*
JICPR, X, No. 1, 1992, pp. 163-174.

Gopinath Bhattacharyya said about Krishna Chandra Bhattacharyya's interpretations of Śankhya, Yoga and Vedānta that it is development in new direction of some fundamental tenets of these schools. It is development not in the sense of necessary amplification of what is potential therein, it is rather the discovery of new potentialities. This comment is also very true of Krishna Chandra's interpretation of the Jaina theory of *Anekānta*. In fact instead of saying that it is an interpretation of the old concept, it would be more correct to say that it is an extention of his own fundamental position, keeping the Jaina concept in the forefront. Krishna Chandra himself said that ordinary realism is committed to the conception of a 'plurality of determinate truths'. This is very true of the traditional Jaina concept of *Anekāntavāda*. A detailed discussion has been presented in this article.—D.D.K.

359. Chr. Lindtner :- *On the Date of Dharmakīrti etc.*
Br.V, LVI, 1992, pp. 56-62.

Dr. K.K. Raja has dealt with the intriguing problem of the dates of Śankara and Mandana (ALB.55. 1991). He has also discussed the dates of other Indian philosophers. Date of Dharmakīrti, the author of *Pramāṇavārttika*, who was definitely known to Śankara, is of considerable importance. On his date Dr. Raja prefers to follow Frauwallner 'approximately 600-660' as 'generally accepted.' The author of this paper does not agree with this period of the philosopher and in a paper entitled 'Apropos Dharamakīrti -two New Works and a New Date (Acta Orientalia 41, 1980). he has argued against Frauwallner's ca 600-660 in favour of ca. 530-600 for Dharmakirti. The main argument was that Dharmakīrti was quoted by Bhavya(ca. 500-570) in his *Ratnapradīpa*. Kumārila who, as quotations show, was a contemporary of Dharmakīrti. A number of other tangible evidences for this date are available in this paper.—D.D.K.

360. Daniel, S.C. :- *The Nature and Function of Imagination in*

Hume and Kant.
IPQP, XV, No. 1, 1988, pp. 85-98.

The nature and function of '*imagination*' occupy a central place in the philosophies of Hume and Kant, two great minds of ail times. Kant makes a clear and comprehensive distinction between Transcendental or Productive Imagination and Empirical or Reproductive Imagination. He puts this distinction into effective use in his philosophy, especially in his epistemology. He was the first philosopher to have made such a distinction. The writer of this title intends to show that Hume could have made the same distinction if had so wished, but deliberately refrained from it for reasons that will be made obvious in this paper. But if he agrees to it then this would have left him no choice but to admit that the faculty of imagination is rational. –D.D.K.

361. Daniel, S.C. :- *The Problem of Identity of Objects in Hume's Philosophy.*
IPQP, XII, No. 2, 1985, pp. 191-196.

Hume had discussed the problem of identity of objects in his magnum opus 'A Treatise of Human Nature'. H.H. Price is of the opinion that though this section (IV, Part I) entitled 'of Scepticism with regard to the senses' is a total failure, its depth, scope and disciplined complexity make it one of the most instructive arguments in modern philosophy. In this paper the author has made an attempt to bring out the instructiveness of Humean arguments as regards the problem of identity of objects.

Hume tries to explain the identity of objects with the aid of a single sentence, namely 'an object is the same with itself'. We may observe (Hume says) that the view of any one object is not sufficient to convey the idea of identity. The problem has been discussed elaborately.–D.D.K.

362. Daya Krishna :- *The Text of the Nyaya-Sutras : Some Problems.*
JICPR, VII, No. 2, 1990, pp. 12-40.

Opens with the view that Indian intellectual and literary traditions are not known for any special concern for finding the authentic original text, as such additions, modification, deletions, interpolations, *etc.* are neither seen as problems nor are tackled with. But, the western outlook has raised these problems and here we are concerned with fixing of authoritative text of the Nyāyasūtras-the foundational work for Nyāya

in the Indian traditions. Refers to the first and rare attempt of fixing the text by Vācaspati Miśra I who in his *Nyāyasūcinibandha* not only fixed the text of *Nyāyasūtras* but also divided them in proper order. Provides comparative situation of the six texts *i.e.* (i) *Nyāyasūcinibandh* (ii) *Nyāyatātparyadīpikā* (iii) *Nyāyasūtradhāra* (iv) *Gautamīyasūtraprakāśaḥ* (v) Viśvanāth's *vṛtti* (vi) Radhamohan Gosvāmi Bhattacharya's *Vivaraṇa* and puts forth as a summary in twenty four points. Includes analysis and suggests what should be encountered before arriving at further study.–N.K.S.

363. Dayananda Sarasvati :- *Atha Sṛṣṭividyāviśayaḥ Saṃkṣepataḥ (The Knowledge about the Creation of the World in Brief). (Sanskrit).*

JIDV, III, No. 2, 1990, pp. 292-302.

The learned paper presents suitable references mostly from *Ṛgveda* and *Yajurveda* regarding *Sṛṣṭi-Vidyā* (the Knowledge about the creation of the world) with their commentaries. Among these texts, there are quotations from *Puruṣa-Sūkta* and *Nāsadīya Sūkta*.—P.G.

364. Devadoss, T.S. :- *Perspectives on Ethical and Moral Disciplines in Śamkara's Philosophy.*

VUOJ, XXX-XXXI, 1987-88, pp. 1-10.

According to Śamkara, ethical action is absolutely necessary to bring about the purification of mind. True knowledge cannot arise without undertaking an enquiry into the nature of this Absolute based on scriptural texts and one is incapable of such an inquiry till one has developed virtue and equipose, sense- control, detachment from worldly things, concern with eternal things and desire for liberation. Ethics thus is the foundation on which true knowledge can be built. According to Advaita, while a jñānin transcends ethics, he can not and ought not to violate it. Morality is accepted by Śamkara as the necessary means of attaining true knowledge of the self. The acceptance of the duties meant for different stages (āśramas) of life further proves Śamkara's emphasis on the adoption of ethical life as means for the attainment of liberation.

Śamkara taught us to love truth, respect reason and realize the purpose of life. Śamkara's contribution to the Indian ethical thought and to the moral conscience of man is centered on two aspects *viz.* (i) a thorough discipline in morals is necessary for both thought and action,

and (ii) one should not stop with being moral, morality is but the stepping stone to spiritual perfection.—G.D.G.

365. Devadoss, T.S. :- *Socio-Political Philosophies of Sri Aurobindo.* VUOJ, XXXV, Pts. 1-2, 1992, pp. 31-42.

Aurobindo is a new type of thinker who combines in his vision, the alacrity of the west with the illumination of the East. He is concerned with metaphysical problems as well as with problems of spiritualized society and the Gnostic community. His political philosophy was not limited to Nationalism; he was thinking in terms of world state. He emphasizes a universally- oriented political philosophy committed to the pursuit of unity, freedom, peace and good of all humanity. He has thus given a new lease of life to idealism in politics. According to Aurobindo, the individual does not owe his ultimate allegiance either to the state, which is a machine or to the community which is a part of life and not the whole life, his allegiance, must be to the Truth, the Self, the Spirit, the Divine, which is in him and in all. The prophet of Indian Nationalism, emphasized the importance of the inner spiritual freedom of the human spirit. Thus Aurobindo's political philosophy is oriented to a spiritualized synthesis of individualism, collectivism and anarchism, and that postulates a spiritual regeneration of man. He hopes that it is quite possible that human thought and action may take a new turn as to evolve a world- state, Aurobindo's political philosophy was not merely that of revolutionary changes to be brought about in the world. He was, above all, a Karma-yogin engaged in *dharma- yuddha*.---G.D.G.

366. George Karuvelil :- *Knowledge and Religious Consciousness.* JICPR, XI, No. 1, 1993, pp. 37-58.

William James visualized a new era of philosophy as well as religion when empiricism becomes associated with religion. His optimism, expressed at the turn of the century, has remained a mirage so far. This paper is an attempt to prove this question and explore the possibility of resolving the cognitive dispute about religion within an empiricist framework. It does not resolve the dispute, but shows some of the issues concerning a theory of cognition that need to be resolved before we can settle the cognitivity question about religion. This paper is divided into two parts, the first part is diagnostic in character and the second proposes a method for remedying the situation.—D.D.K.

367. Ghose, A.M. :- *Philosophical Anthropology in Greek Antiquity.*
JICPR, VII, No. 2, 1990, pp. 139-144.

Considers that philosophical anthropology was born when Socrates declared that 'an unexamined life is not worth living' in his Apology, 38. A life that one leads cannot strictly speaking, be examined adequately by some one else-an examination which is endless. Socrates, determined the course of philosophical anthropology as investigation carried on by Plato and Aristotle. Considers that Plato not only distinguished between those who do not reflect and those who do, but also between the different ways in which this reflection is done. Next considers the Aritotelean scheme the notion of 'function' (ergon) which is singularly important for anthropological investigations. Discusses in detail Plato's 'Protagoras' politics ignoring social, religious, literary, economic, *etc.* Points out that 'nature' plays an important role in the Greek conceptual system. It is different from law and convention on one hand and from skill or art on the other. Concludes by answering two questions-'did Socrates, Plato and Aristotle refute 'Protagoras' being the first and answer being that they did not and approved the dictum: 'man is the measure of all things' as irrefutable. The second considered as more difficult question : "which is, who is to judge an individual's natural fitness"? Here points out of two mutually related things to maintain wholesome polity *i.e.* a flow of able, mature and serious statesman to rule and process of education to bring up citizens, men inspired by the ideals of constitution. --N.K.S.

368. Ghosh, Raghunath :- *The Role of Tarka in the Phenomenon of Vyāptigraha.*
PTr., XVI, No. 2, 1989, pp. 1-8.

Vyāpti is an important factor in attaining inferential knowledge. In respect of the means of ascertaining *Vyāpti*, there is diversity of opinion among scholars, since the Navya Naiyayikas accept that the knowledge of co-existence between *Hetu* and *Sādhya* as well as the knowledge of the absence of deviation are the causes of ascertaining *vyāpti*. In this context they have repudiated the view that the repeated observations of the co-existence of *Hetu* and *Sādhya* are absolute conditions for ascertaining *Vyāpti*.

In case of doubt of *Vyāptigraha, Tarka* is the method by applying which the said doubt can be removed. So the role of *Tarka* in this case never be ignored and hence, the importance of it should be

brought forward. This paper is chiefly on the concept of *Tarka* and its role in removing the doubt of *Vyāptigraha* with special preference to the Navya Nyaya system of Indian philosophy. Hence *Tarka* is elaborately discussed in this paper.—D.D.K.

369. Ghosh, Ranjan. K. :- *The Logic of our Talk About the Artist's Intention.*
IPQP, XIV, No. 3, 1987, pp. 287-300.

An attempt has been made to formulate a few critical remarks on the aesthetical problem concerning the concept of intention in art. The distinction commonly drawn between the artist's intention and artistic meaning is a spurious one. Critical talk about works of art often make references to the artist's intention, e.g. in understanding a poem we may want to know the poet's intended meaning of word, phrase or the whole poem. That is, instead of discussing the poem's meaning we might talk about the poet's intended meaning. The problem arising out of such a situation has often been brought in terms of the following general question. Are such references relevant to our appocirtion interpretation and evaluation of art works?. Some other questions are also raised and discovered elaborately.—D.D.K.

370. Huntington, R.H. :- *Hindu Organizational Function and Dysfunction in an Alien Society.*
JIDV, I, No. 2, 1988, pp. 165-186.

The author outlines a plan to transform Trinidad Hindus into a vibrant, cohensive and dynamic community within the longer national society. The philosophy and teaching of Hinduism, more than any other religion are capable of generating effective solutions to the problems of Hindus , acculturation, cultural change brought on by direct, first hand contact with another culture whose values are basically different from and hostile to the values of Hinduism. Hindus have an important task ahead of them. Why it is than that Hindus have not made any significant impact in Trinidad. It is interesting that first significant efforts to organize Hindus were undertaken by Christian Indian. The point is that the western model has not worked and is becoming less relevant all the time. On the other hand Arya Samaj movements are not working properly, while dynamic and vibrant organization. The question is how can Hindus develop an organization framework through which they can achieve a degree of coherence. If the Arya Samaj could see itself

primarily as a teaching organization and could approach its work not as an effort to convert others to its own point of view but an effort to spread knowledge of the Vedas much of the conflict between *sanatist* group and Samaj group would be avoided. Arya Samaj should think of itself as a small, select, teaching organization dedicated to the discrimination of Vedic metaphysics and philosophy.—P.G.

371. K. Kunjunni Raja :- *Parisamkhyāna versus Prasamkhyāna in Śamkara's Philosophy.*

Br.V, LIV, 1990, pp. 191-193.

According to Śankara action (*Karma*) is not a direct mean to final release(*mokṣa*). He accepts only knowledge(*Jñāna*) as the direct means, and rejects action in any form, ethical, moral or even mental. In his commentary on *Brahmasūtra*, he distinguishes meditation (*dhyāna*) from knowledge(*Jñāna*).

Śankara rejects *Prasamkhyāna* type of meditation advocated by *Jñanā-Karma- Samuccaya-* vādins to be observed until *Ātman* is realized; the reason is that it involves concentration of mind which is a mental action. He recommends *Parisamkhyāna* to the wise man, interested in seeking after final release. Professor Mayeda who has critically edited and translated, the *Upadeśasāhasrī* feels that Śankara's treatment of action is self contradictory. The problem has been discussed elaborately.—D.D.K.

372. Lokesh Chandra :- *Nyai Lara Kidul : Goddess of the Southern Seas.*

VUOJ, XXX-XXXI, 1987-88, pp. 11-19.

The Javanese regard Nyai Lara Kidul the goddess of the Southern Seas, *i.e.* the Indian Ocean off the southern Coast of Java. She is the king maker, as she tells Senopati the founder of the Kingdom of Mataram that he and his descendants will rule Java. The Babad Tanah Javi records that Sultan Agung, a descendant of Senopati, took her as his bride and often stayed with her in her underwater palace off the southern coast. The superseding kingdoms of Surakarta and Yogyakarta maintain their alliance with her. The present Sultan of Yogyakarta has contacts with her. The various elements of Nyai Lara Kidul as a fertility goddess and her relationship with the rice goddess Devī Srī are her extended functions as the Goddess of the state.

For the people of Java, especially who live on the southern coastal area, Nyai Lara Kidul is a mysterious legendary figure. At pelabuhan ratu beach Hotel, Sukabumi (in west Java) for instance, a special room is dedicated to her, and never rented out. It is said that on certain nights the room spreads of fragrant smell. There is another story about the people along the coast of the special Territory of Yogyakarta. For them the Ocean is the realm of queen Nyai Lara Kidul, the beach is the demarcation line which has to be respected. It is a sacred line for them. It is a so sacred that they taboo everything that is green-coloured on the beach, because it is the favourite colour of the Sea Goddess. —G.D.G.

373. Moghe, S.G. :- *Dharmaśāstra Concept of Nyāsa in Sanskrit Literature.*
VUOJ, XXX-XXXI, 1987-88, pp. 87-94.

Kane has shown that there are three terms in the Sanskrit Dictionary-*niksepa*, *upanidhi* and *nyāsa*-which are used synonymously. In the *Amarakośa* and *Mṛcchakatika* the terms *nyāsa* and *nikṣepa* are understood synonymously. In the Dharmaśāstra literature there is a difference of opinion between Viśvarūpa on the one hand and Vijñāneśvara and Mitramiśra on the other. In the *Rāmāyaṇa*, the concept is used in a wider sense of kingdom as a deposit. In the *Mahābhārata*, instead of laying down the limitations of the Kingdom, the citizens of the Kingdom have become the subject of deposite. This is also a more wider use of the concept. We notice the influence of the idea of a married lady as a deposit in the *Rāmāyana* over the writing of Bhāsa.

Kālidāsa has made a distinct advance in this concept by treating even an unmarried lady as a deposit of a husband with a father of a daughter. The purposes for which the *nyāsa* is practiced seem to be different, such as confidence in the virtue of a person shampooing the feet of a person, love for a person, political purpose, *etc.* The *Rāmāyaṇa* the *Mahābhārata* and the classical Sanskrit evidences show that the rules of the Dharma-śāstra are not all followed. Hence here we find only the liberal use of the term, though some of the conditions are seen to have been observed in respect of returning the deposit to the concerned person.—G.D.G.

374. Mukherjee, Nīlratan :- *Three Accounts of Paradigm Shift.*
JICPR, VII, No. 2, 1990, pp. 41-70.

Attempts to exhibit the growth pattern of scientific theories, the problems embedded therein and the manner in which the scientist seeks to solve problems. Examines the relation of scientific theories to other modes of thought by tracing these historical character. The line of this thought is justified by explaining that knowledge in each field is marked by an historical development. This points towards successive stages of advancement wherein each successive step is an advancement on the earlier theory. Also in each stage of development a model is built which is observed subject to corrections. The model building activity is illustrated with reference to science a paradigm of knowledge that can be understood through the technique of analysis of historicity of steps. The paper towards conclusion approaches a controversy relating to change of paradigm between Colling- wood Kuhn and Popper, raising a question whether their views are complimentary or antithetical and reconciliation of the views is proposed as the answer.—N.K.S.

375. Okolo, C.B. :- *The African Person : A Cultural Definition (An Essay in African Philosophy).*

IPQP, XV, No. 1, 1988, pp. 99-108.

Culture is important not just to social scientists but also to philosophers as well as and is to them an important path to self-knowledge , and to the question, what is man ? Culture is also the key to the understanding and definition of 'the African' which is what this brief paper is all about.

'The African', the object of inquiry in this article is the black; African, mainly south of the Sahara unless the context shows otherwise. That black Africa shows certain cultured unity is no longer in dispute among anthropologists. Professor Jacques Maquet clearly shows how analogous existential experience of life in an isolated and difficult environment have slowly produced a unified African world distinct from and comparable to the Western and Asian worlds.—D.D.K.

376. Panda, Rabindra Kumar :- *Cessation of Nescience as Fifth Kind of Reality in Advaita Vedānta : An Appraisal (Pañcamaprakārā Avidyānivṛtti).*

VUOJ, XXXV, pts. 1-2, 1992, pp. 109-118.

The Advaita Vedānta system of philosophy identifies the conception of *Avidyānivrtti* or absolute cessation of nescience. But

Vimuktātman the author of *Iṣṭasiddhi* is the originator of this concept of *Pañcamaprakāra Vidyānivṛtti* which later on modified and clarified by Sarvajñātman and Ānandabodha. *Avidyānivrtti* cannot be real like the Brahman which has absolute reality since *Avidyānivṛtti* takes place when the *Sādhaka* realizes the essential nature of the Brahman, the supreme self, it can not be unreal like the sky-flower.—K.A.

377. Pande, Sushmita :- *Tantric and Tribal Religious Traditions in Ancient India: A Study in the Homonomy and Synthesis of the Two Traditions.*

PPB, XV, Nos. 1-2, 1990-91, pp. 65-70.

Philosophy and Theology give an objective basis to religious experience, Tribal as well as Tantric ritual and myths give a symbolic form to cultural archtypes. Both give great importance to ritualistic and symbolic forms of worship, where ritual is treated as the expression of the well efficacion by its own innate laws, and lays great stress on the science of word. The tantric tradition also incorporates many tribal deities and rituals but they are treated in terms of sophisticated philosophies. The ultimate goal of the two traditions however differ in many aspects.

The tantric tradition is a curious blending of a highly developed abstract philosophy and a good deal of primeval tribal rites and practices. The sophisticated Śākta and Śaivatantras and the concept of Mātṛkas, yoginis *etc.* are explained in terms of highly developed philosophies. Vedic tantras, monism, Kāśmīra Śaivism, Āgamic and Tāntric Advaitism *etc.* have been discussed in detail.—D.D.K.

378. Puri, Neelam :- *Concept of Alienation with Special Reference to the Thought of Karl Marx.*

IPQP, XIV, No. 3, 1987, pp. 279-288.

Professor Neelam Puri intends to analyse the concept of Alienation in order to delineate the main characteristics of alienation. An attempt has been made to make a distinction between separation, objectification and alienation. In this article the concept of alienation has been discussed with reference to the thought of Karl Marx who has described four kinds of alienation in his work 'Economic and Philosophic Manuscripts of 1944'.

Alienation is a state of mind in which man feels, estranged or dissociated from either external nature, other men, himself or world at

large. Marx speaks man's alienation from (i) the activity (ii) the species nature (iii) other men and (iv) the product. All these have been discussed in detail.—D.D.K.

379. Rajan, R. Sundara :- *Reversal and Recognition in Plato.*
IPQP, XV, No. 1, 1988, pp. 53-74.

It has often been remarked with irony that most of modern writing on Plato approaches Plato's thought from an Aristotelian perspective. This seems to be especially true of the modern discussion of the theory of forms. The approaches to Plato by way of the logical, epistemological and metaphysical principles of Aristotle may erect a serious barrier to the understanding of Plato, all the more so, when principles are implicitly used as a part of one's interpretative framework. In the present paper the author proposes to use certain ideas of Aristotle's Poetics for the purpose of understanding the nature of the Platonic inquiry. First and foremost, the basic ideas of Reversal and Recognition has been discussed in detail.—D.D.K.

380. Rao, B.S.L. Hanumantha :- *The Śaila Sects of Andhakas.*
VUOJ, XXX-XXXI, 1987-88, pp. 43-54.

Several inscriptions from the Buddhist Kṣetras of Andhra refer to the Śailas. An early inscription from Dhanyakataka uses the term *Seliyānām* which means 'the members of the *Śaila Sangha'*. Another record from the same site contains the statement *seliyānām mahāvinayadhara* which means *Śailas* who were masters of *mahāvinaya'*. These records make it clear that originally it was the *Śaila Sangha* which had emerged from the Andhakas two hundred years after *mahāparinirvaṇa* and later the *Śaila Sangha* branched off into the *Pūrva* and *Apara Śaila* sects. There is general agreement that the terms *pūrva* and *apara* were merely geographical or locational, meaning east and west respectively. Some writers like Vasumitra and Bhavaviveka mention *Uttaraśailas*. But neither Kathāvatthu nor the Kathāvatthu-Aṭṭhakatha mentions the *Uttaraśailas*. Nor is here any clear epigraphical evidence in support of the existence of the sect.

The accounts of the early writers give rise to confusion about the Śaila Sects. It was Vasumitra who mentions all the three *pūrva*, *apara* and *uttara* Śaila sects. He held the second and third as identical. Paramārtha writes that two hundred years after *Mahāparinirvāna* there appeared a Mahadeva who was excommunicated by both *Sthaviras* and

Mahāsanghikas for his indiscrete behaviour. He then retired to hills and founded the *caityaśaila* and *uttaraśaila* schools. The account implies that the monks who had their *stūpas* and *vihāras* on hills came to be known as the Śailas. The word *pūrva, apara* and *uttara* are to be understood as eastern, western and northern respectively, but not as earlier and later.

It may be concluded with ample and convincing support of epigraphy that the philosophy and religion of Mahāyāna originated and developed in the *Śaila Vihāras* of Krishna valley.—G.D.G.

381. Roy, Krishna :- *Culture and Rationality : An Interpretation.*
JICPR, IX, No. 2, 1992, pp. 47-54.

The relation between the concept of 'culture' and 'rationality' can be interpreted from various perspectives since the meaning of the concerned concept are open to diverse interpretation and are not fixed or rigid. The concept of 'culture' is comprehensive and has various facets and levels : we speak of the culture of a nation, of a society, of a family, of an individual. We talk about bourgeois culture and working class culture. Within the culture of a nation, there are various sub-cultures and within a sub- culture, there are diverse family and individual cultures. The history and taxonomy of cultural anthropology show that there are different types and levels of culture.

The term 'rationality' too has been used in different senses and different contexts. The rationality of science is not the same as the rationality of art. Rationality in ethics is different from that in economics. Both these terms have been discussed elaborately.-- D.D.K.

382. Sankaranarayanan, S. :- *Śrī Śamkara and Nyāyadarśana- A New Perspective.*
Br.V, LIV, 1990, pp. 111-150.

In his BSB (Tarkapāda I. ii) Ācārya Śrī Śankara confutes his six schools, namely the Sānkhya, the Vaiśeṣika, the Bauddha, the Jaina, Maheśvara and the Bhāgavata schools. Similarly in the *Yogapratyuktyādhikaraṇa* of that work (BSB, ii.i.3) he rebutes the *Aṣtangayoga* system. Seeing all this, an inquisitive student may raise a question. While the Advaita teacher is found refuting all the major schools of Indian philosophy, why does he not confute any of the theories of the Nyāya School in spite of the fect that the Nyāya is known to be a close ally of the Vaiśeṣika, an arch rival of the Ācārya and is

known for its *Dvaita* affiliations. In the present paper an attempt is being made to find a plausible answer to this pertinent question.—D.D.K.

383. Sarma, E.R. Sreekrishna :- *Meditations of the Agnihotra.*
Br.V, LVI, 1992, pp. 170-176.

The *Agnihotra* is an obligatory ritual to be performed every morning and evening with oblations in the fire. Cow's milk is the primary ingredient which is offered, although there are also many other things like curds, somajuice, water, cereals *etc.* which also form the ingredients. All the four Vedas or Brāhmaṇas have discussions on the subject. The *Jaiminīya Brāhmaṇa* discusses the ritual in a more elaborate way when compared to the other Brāhmaṇas. In this paper, the author intends to give an account of the meditation connected with the Agnihotra. The sections, 22 to 24 in the first *Kāṇḍa* of the *JB* are translated revealing various kinds of meditations. The portion has been translated into Germany by W. Coland and into English by Bertal and Bodewitz. Five great artaries of the Vedic learning discuss the matter with Janaka, the king of Videhas who was pleased with the scholars and honoured them by giving them thousand of horses to each of the elites. —D.D.K.

384. Satya Prakash Saraswati : - *Concept of Vrata in the Vedic Literature.*
JIDV, III, No. 2, 1990, pp. 221-256.

The paper is an improvement on the controversy discussed by P.V. Kane in his 'History of Dharmaśāstra', and by Professor Apte on the semantic and etymology of the word *Vrata*, occurring in the *Ṛgveda*. The present author states his own views on the derivation and meaning of the word *Vrata*. He desires it from the root 'vṛ' (to choose) and concludes that *vrata* can be 'what is willed' or simply 'will'. 'Ordinance, duty, or obedience'- these three meanings of *vrata* are quite sufficient for the interpretations of almost all *Ṛgvedic* language in which the word occurs. The occurrence of the term *Vrata* in the Vedas, concept of *Vrata* in the *Yajurveda*, *Vrata* and *Atharvaveda*, *Mahāvrata* and the *Yogasūtra*, Interpretations of the word *Vrata* in the vedic literature, sūtras and smṛtis, definition and importance of *Vratas* (reproduced from HOD, 1958) are the various sub-headings under which this paper has been designed and elaborated. Full concord in thoughts, words and deeds of the preceptor and disciple and similarly between husband and wife is

mentioned in the *Gṛhasūtras* which shows that a *Vrata* is more than love and affection or regards and reverence. –P.G.

385. SenGupta, Lalita :- *Possibility of Paying Homage to Parabrahma.* Anvi., XIV, 1991-93, pp. 70-71.

The worship of Brahman has been discussed in this article. As the lesson on the Ultimate Reality is not easily comprehended by every body, it is necessary to find out some easier method for the lowest gradation, the "*adhama adhikārin*". Hence comes the necessity of worship(*Upāsanā*). Two entities are required in worship – the worshipper and the worshipped. But as Absolute Monism is the sole criteria of Advaita Vedānta, the worship of the Supreme Reality is neither acceptable nor conceivable. Nevertheless many veteran Advaitins have offered their homage to the utmost reality in their books. The Ultimate Reality (Nirguṇa Brahma) is worshipable is proved by so many theorists, one of them being Bhartitirtha, the composer of *Pañcadaśī*. Similarly the *Kenopaniṣad*, the *Śvetāśvetropaniṣad* as well as the *Bhagavatgītā* provide us with same ideas where we find Śāmkhya is taken for the procedure of the realization of the Summum bonum, while the Yoga indicates the worship of the non-qualified Brahma. —D.D.K.

386. Shah, K.J. :- *Philosophy, Religion, Morality, Spirituality : Some Issues.*

JICPR, VII, No. 2, 1990, pp. 1-12.

Attempts to explain and clarify how Indian Philosophy can be called philosophy as well as religion considering the nature of the Sānkhya system. States that according to Sānkhya *Prakṛti-Puruṣa-Viveka* is the goal of man (*i.e.* discrimation in between Prakṛti and Puṛusa). The points included for explanation are (i) inter-relationship of Prakṛti with its elements and Puruṣa (ii) discrimination between Puruṣa and Prakṛti, through experience/knowledge (iii) attainments of *pramoda*, *muditā* and *modamāna*. Continues explanation with the help of eight intellectual dispositions (four of the *Sāttvika* variety and four of *āmśika* variety). Includes explanation regarding reconciliation of the Sānkhya System with the four goals of *Puruṣārtha*. Further discusses, nature of the thought as moral or spiritual or religious or philosophical and term it as in conclusive. Considers further difficulties as well as concluding

positively that lands us at a stage of better understanding and avoidance of confusion and controversy from other scholars.—N.K.S.

387. Sharma, N.K. :- *The Structure and Identities of Self in the Bhagavad Gītā and Walt Whitman's Leaves of Grass (1855).*
MDURJ, IV, No. 1, 1989, pp. 19-26.

Self enjoys a prestigious place in the field of mysticism. It is an organized whole, self is a unity of diverse parts with an enduring structure. On this topic Whitman's exact involvement is in the *Bhagavad Gītā* has always been a subject of literary debate. Emerson enthusiastically hailed Whitman's 'Leaves of Grass' as a 'remarkable mixture of the *Bhagavad Gītā* and the New York Heralk. The author of the present paper has discussed the matter in detail. The seeming similarities between the *Gītā* and *Leaves* of *Grass* are not deliberate but coincidental. The present investigation proposes to deal with the controversial structure of the self and its constituents in the two epics, identification of nature, death, God *etc.*—D.D.K.

388. Sharma, Priti :- *Citsukhācārya on Brahman and Avidyā.*
VUOJ, XXX-XXXI, 1987-88, pp. 145-154.

The *Abhiprāya- prakāśika* of Citsukhācārsya explains that Brahman which is pure bliss is *cit* also, and because of this, it is a self-illumined reality which illumines the whole unreal. Citsukhācārya admits the *laukika sukha* as the part (*aṃśa*) of *paramānanda* 'the supreme bliss'. He finds a difference between the *jīvanmukta* and *ajñānin* on a different line on the basis of *śruti*. He says that an ignorant sees a difference of name and form while the *jñānin* (*jīvanmukta*) understands the world like dual and not dual and thus in his eyes the world is non-dual. Further he says that it is not proper to understand Brahman as an entity without beginning and end. If it is so accepted, then there will be nothing to gain or nothing to lose. If it is understood that Brahman has knowledge as its nature, it is also not true because, the permanent knowledge will be neither cessable not attainable. Furthermore, if it is said that *Avidyā* is the nature of Brahman, it will also not be proper on the ground that because of the eternity of Brahman, *Avidyā* can never be removed. He explains the special characteristics of *Avidyā* to mention it as *tattvāgrahaṇātmikā* and the *Vidyā* as *tattva grahanātmikā* which makes further clear that it is because of the former that Brahman or

reality is not known and it is because of the latter that Brahman or the fact- reality becomes subject of realization. It is through *Avidyā* that the *Brahma vidyā* is realized.—G.D.G.

389. Sharma, Ramesh Kumar :- *Krishna Chandra Bhattacharyya on Factuality, Falsity and Contradiction.*
JICPR, X, No. 1, 1992, pp. 111-134.

The author of this article intends to elucidate and interpret KCB's thoughts on factuality, falsity and contradiction. The three terms exhaust among themselves a considerable area of metaphysical enquiry. The subject is so vast that it can not be stated in a limited area hence a more or less sketchy consideration of the meaning of the terms in question as understood and expounded by KCB is furnished.

The two key terms in which KCB's discussion of the above theme is anchored are belief and think ability. All the three, fact, falsity and contradiction–have to do with these two terms in one way or another. KCB's initial view of fact is apparently quite unusual if not also downright obscure. Viewing fact solely in terms of or as equivalent to the given, as laymen and even philosophers are generally wont to do, would be to him plainly improper. The problem has been discussed in detail.—D.D.K.

390. Shastri, Habibur Rahman :- *Sarvadharmaparityāga (Separation from All Deeds). (Hindi).*
Ṛm, VII, Nos.1-2, 1975-76, pp. 1-11.

The author has described the way and concept of salvation taking *Gītā* 18.66 as the central point of discussion. He has also depicted the deep thoughts of Vedānta alongwith sacred proposition of *Sūfī* saints in this regard. The whole article has been divided in four points- i) what is *bandhana* ? ii) what is *mokṣa* ? iii) what is the aim of *dharma* and how the same can be achieved, either by expanded *dharma* or by communal *dharmas* ? iv) how salvation is achieved by taking refuge of Supreme Being having the form of Kṛṣṇa with achieving separation from all deeds.

Like the illusioned person who sees serpent in a rope, likewise when soul sees herself as body then all the shortcomings of body are realized by soul as her own. This situation is recognized as *bandhana*. Separation from this *bandhana* is called *mokṣa*. *Dharma* helps person to overcome the worldly bindings and to realize the delighted actual form

of soul. *Niṣkāma- Karma* is not possible without the recognization of oneness of all souls. Salvation can be achieved only by adopting of *niṣkāma- karma.* --R.S.

391. Shekhawat, V. :- *Specific Culture and the Coexistence of Alternative Rationalities : A Case Study of the Contact of Indian and Greco- Europeon Culture.*

JICPR, IX, No. 2, 1992, pp. 121-134.

The growth of a universal human culture is an organic process that occurs through specific cultural unities. All beginnings of histories of various societies are marked by a lack of cultural communications with other simultaneously existent societies. As the inter-communication gradually increases, the phenomenon of cultural synthesis occurs which is extremely complex and involves simultaneous co-existence of alternative rationalities within any given society. What form the new rationality that may emerge in the future may take a question of speculation. It may however, be of benefit to investigate the central characteristics of the phenomenon of coexistence of alternative rationalities with the stresses and strains it involves. How the different cultures came into a new place has been elucidated in the article. —D.D.K.

392. Singh, Navjyoti :- *Phenomenology and Indian Philosophy.*

JICPR, VII, No. 3, 1990, pp. 109-132.

This is the critical essay on International Conference on Phenomenology and Indian Philosophy held in New Delhi from 5th to 8th January, 1988, sponsored jointly by the Indian Council of Philosophical Research, New Delhi and the Centre for Advanced Research in Phenomenology (CARP), Pittsburg, U.S.A. States that included here are some major comments on the comparative state of the two major philosophical traditions namely Indian and Greco-European. Specially since it was a consequence of more than four decades of toil of Prof. Mohanty whose stature in contemporary western philosophy is well established and who has also done serious research on Indian philosophy. One could expect deep and sincere comparative insights into the two traditions. Observes that the papers included fell short of this expectations not merely because several papers dealt with only one tradition and had no comparative content barring few exceptions like

papers of Prof. Mohanty and Prof. Kern. Phenomenology is described by Edmund Hussert as the first ever scientific philosophy devoid of metaphysical presuppositions. Mohanty terms Phenomenology and Indian Philosophy as the concept of rationalization and reaches it through Advaitin grounding. Continues discussion of other major papers contributed in the conference under reference. Concludes that lack of serious discourse across Indian and Greco-European philosophical traditions can be attributed to present day weak political state of Indian philosophies that makes the effort of Prof. Mohanty weak and subject to criticism *i.e.* non-utilization of available opportunity of integration. --N.K.S.

393. Sinha, K.P. :- *Realisation as a Field of Science.*
VUOJ, XXX-XXXI, 1987-88, pp. 55-62.

Opens up with the statement that west and east philosophy have similarity of search of the all comprehensive knowledge of the world as a whole through a systematic synthesis and generalization of individual knowledge gathered from scientific observations and experiments. Shifts to the view that west philosophy is confined to the sphere of intellect or reason-meaning thereby west tries to arrive at a rational conception of the universe *i.e.* Ultimate Reality is attempted to be known through reason. On the other hand the realization or direct experience of reality- the sphere of Indian philosophy is beyond the scope of the west philosophy. Supports this view with the assertions of Naiyayikas regarding spiritual practices; Mīmāmsakas who strongly believed in the validity of Vedas- a result of spititual vision of sages. Also includes the views of Yogis, Jain saints, Buddhists, Tantrikas and Advaita Vedantins as well as Śaivavedāntins that the direct realizations are also scientific field. Realisation or direct experience of reality is not only concerned with objects but also with ultimate Reality- Brahman or God and can be acquired through the purified mind and has validity. Outwardly, it is stated that Realisation of sages regarding truth cannot be logically explained but going deep into the argument it is stated that the validity of Realisation can be verified by some persons following the spiritual life. The next issue put under focuss is 'how could this validity be accepted by the people in general. The reply to this put fourth is that 'just as the results of scientific experiments are accepted as valid by the non-scientists, so the results of spiritual experiments be accepted by non-spiritualists. Concludes that the last question of philosophy and science is

not 'why' instead it is 'how'- as the how of things- matter, life and spirit- can be properly known by realization only, it is to be regarded as the end of science and philosophy.—N.K.S.

394. Sinha, K.P. :- *On the Term Darśana in Jainism.*
VUOJ, XXXV, Pts. 1-2, 1992, pp. 71-78.

In Jainism, the term *darśana* is used in three remarkable cases, namely, *darśana- upayoga, kevala-darśana* or *ananta darśana* and *samyak –darśana.* In the first two cases, the term *darśana* carries more or less the same meaning, namely, a general grasping of the object which clearly shows that it is a cognitive fact. The difference between the two is simply this fact that, in the case of *darśana- upayoga* cognition is limited , while in the case of *Kevala- darśana* it is unlimited. In the case of *samyaka-darśana*, however, the term *darsana* is explained as bearing a different meaning, *i.e. Śraddhāna.* The term *'Śraddhāna* in its turn is explained differently by different commentators and writers.

Samyak-darśana is explained as *tattvārtha Śraddhāna* or *Śraddhāna* about the *tattvas* or categories like *jīva, ajīva, etc.* just as they are described by the enlightened persons or *arhats.* In the Jaina works, *Śraddhāna* is generally explained as *ruci* which means love, and as such, *tattvārtha- sraddhāna* means 'love for truth'. Brahmadeva explains *Śraddhāna* as *ruci* which he further explains as *niścayabuddhi* or definite understanding. The *Tattvārthādhigamasūtra* explains *Śraddhāna* as *pratyayāvadhāraṇa* or discursive determination and as an invariable grasping of all the object of the sense-organs and the mind. *Samyak-darśana* is right attitude or inclination to truth or love for truth, and on the other hand, it is definite and correct grasping of truth. —G.D.G.

395. Swain, B.K. :- *Mīmāṃsā View of Piṇḍapitryajña.*
Br.V, LVI, 1992, pp. 22-30.

Śrāddha is a domestic rite. Apastamba says in his *Dharmasūtra:* 'Formally men and gods lived together in this world. The gods in reward of their sacrifices went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell after death with the Gods and Brahman in the heaven. Now seeing men left behind Manu revealed this ceremony, which is designated with word *Śrāddha* : a funeral oblation. In that rite names of one's father, grandfather and great grandfather are deities, to whom the sacrifice is

offered. But the Brāhmanas who are fed, represent the *āhavanīya* fire. Vipra Miśra (of Orissa) has been credited with the authorship of *Śrāddha-Pradīpa*. There are two schools who have divergent opinions about the performances of *Śrāddha* and that has been discussed in this article.—D.D.K.

396. Thite, G.U. :- *The Vedic Concept of Purushārthas.*
JIDV, I, No. 2, 1988, pp. 161-163.

The concept of *Puruṣārthas* forms one of the fundamental parts of the Indian world-view. *Dharma*, *Artha*, *Kāma* and *Mokṣa* these four *puruṣārthas* have been often discussed in later Indian literature. In the Vedic literature they do not occur in their direct form. It is however, not impossible to trace them through the indirect references to them scattered in the vedic literature. The self- sacrifice was the first form of *Dharma*. It was later on developed into sacrifice of the material which belonged to the sacrificer as his possession. In that process of development, human, animal and bread-sacrifices were the successive stages. In the development of Vedic rituals offering of bread (*puroḍāśa*)plays a very important role. Sacrifice was supposed to be a means of reaching the two other goals of a human being, namely, *Artha* and *Kāma*. In the course of *Aśvamedha*-sacrifice a prayer is made and in it one prays for the welfare of the society as a whole. VS XXII. 22 and SB XIII. 2.1 ff. is such a prayer with desires for the first by class as well as for the royal class by performing the Vājapeya sacrifice one can get food and drink. The purpose of performing *Patni-samyāja*- rite is to get progeny. If one offers *priyangu*- rice boiled in milk to Rudra, one gets cattle. The *Goṣṭoma* sacrifice is to be performed in order to be victorious. By means of *sarpasattra*, untimely death is removed. In the Upanisadic literature, when one begins to think about the eternal bliss in the form of *mokṣa*, one started being pessimistic. By knowledge, one ascends that state where desires have vanished. In TU. III.6 mention of *Bargavi Varuṇi vidyā* to become *annavan* and *annada* shows that knowledge was not necessarily connected with *mokṣa*.—P.G.

397. Venkatachari, K.K.A. :- *Upāsanā.*
VUOJ, XXXV, Pts. 1-2, 1992, pp. 79-82.

In the *Ṛgveda*, the word *Upāsanā* has been used differently in different contexts. Thus *Upāsanā* is used in the sense of worship in *yāgaśālā*. At another place it is used in the sense of consuming. In the

Chāndogya- Upaniṣad the *vidhi* of *udgītha-upāsanā* is described where *upāsanā* amounts to meditation. The same is traceable in the *Bṛhadāraṇyaka upaniṣad*. Thus the Vedic word *upāsanā* meaning seeking and worshipping came to be used for meditation in the later Vedic or Upaniṣadic period. The *Bhagavadgītā* used the word *upāsanā* in the sense of *kīrtana*, *yatna*, and *namaskāra*. At another place, the word is used in the sense of concentrating the mind upon.

In the religious literature like *tantra* and *āgsama*, the word *upāsanā* is used to demonstrate a procedure. This includes same ritual and also meditation. In course of time, the *tantras* and *āgamas* became deep rooted in society and persons belonging to any one tradition were called *upāsakas*. Now the meaning of the word *upāsanā* is more or less congealed and there has been little change in the meaning over the past few centuries.–G.D.G.

XIII- POSITIVE SCIENCES

398. Agashe, S.D. :- *The Axiomatic Method : Its Origin and Purpose.*
JICPR, VI, No. 3, 1989, pp. 109-118.

The Euclidean Geometry and the Axiomatic method has been discussed in this article. Euclid's Elements constitutes the earliest-extant substantial presentation of a body of material in the Axiomatico-deductive form. Though it is the subject of Geometry got permanently associated with axiomatico deductive formulation which was then viewed as a method, so much so, that the expression more Geometrico became synonymous with Axiomatico-deductive formulation. But this method existed prior to this formula of Geometry. The problem can be solved in a general method. Which is something consciously, conceived, arises as a result of reflection on an activity that is already being pursued 'intuitively'. Some other suggestions also have been discussed.---D.D.K.

399. Bag, A.K. :- *Ritual Geometry in India and its Parallelism in Other Cultural Areas.*
IJHS, XXV, Nos. 1-4, 1990, pp. 4-19.

The main purpose of the paper is to discuss the background and antiquity of Indian tradition, the origin of some of the important concept regarding altars of the circle shapes and their parallelism with those developed in other cultural areas on a broader perspective. The Greeks, Egyptians, Babylonians and the Chinese were also concerned with rectangles, triangles, circles, pyramids and others. Tackling of geometrical and mathematical problems with irrational numbers was indeed a unique achievement of the early Indians. They had not only developed the technical terms like dvikaraṇi($\sqrt{2}$), dvitīyakaraṇi($1\sqrt{2}$), tṛkaraṇi($\sqrt{3}$), tṛtīyakaraṇi($1/\sqrt{3}$), pañcakaraṇi ($\sqrt{5}$) pañcama karaṇi ($1-\sqrt{5}$) (1/5) *etc.* but actually understood the significance. Their handling of the problems for addition, subtraction, multiplication and division with these numbers shows that both rational and irrational numbers were tackled on the same footing keeping them on a number line.—P.G.

400. Balagangadharan, K. :- *Mathematics in India Around 1600 A.D: Achievements, Missed Opportunities and Stagnation.*
PTr., XX, Nos, 1-2, 1993, pp. 8-33.

This paper attempts to give a critical estimate of the achievements in mathematics in India till the early seventeenth century, which marked the dawn of the heroic age of western science. It is pointed out that, in certain areas of mathematics at any rate, the progress achieved in India was unparalleled elsewhere to date. One should then have expected, with some justification , that this corpus of achievements should in the natural course of things have led to a magnificient flowering forth of mathematics, comparable to which took place in the west in the age of Newton-Leibritz and their successors. Although here, as in certain other areas of scholarship, India had scaled great heights and occasionally surpassed the levels attained elsewhere, it seems that somehow the final decisive steps were not taken. This is what is referred to as the missed opportunities; several of these are listed. It is then a point to discuss why this happened, why further progress was arrested and stagnation set it. Some of the factors which favoured the full emergence and continued development of science in the west since 1600 A.D. are briefly reviewed and it is examined to what extent these failed to obtain in India.—G.D.G.

401. Bharucha, Filita :- *The Problem of Causation and Time- symmetry in Physics.*

JICPR, VII, No. 3, 1990, pp. 13-22.

Introduces the problem of causation in the context of classical physics that proceeds on the assumptions : (i) The existence of events, an event being a physical occurrence at a point in space and at a moment of time and (ii) possibility of obtaining a complete grasp of the laws governing events. The laws governing events are areas of study for physics as well as philosophers, suggests that Eeinstein was both a physicist as well as a philosopher. Next considers causality in nature and points out that 'uncertainity principle' is refuted by physicists. Further, discussion is passed on to the 'Arrow of time' that makes distinction between past and future disappear and there exists 4 dimensional continuum of space and time. Under the concept of 'Time–symmetry' states that in Physics most equations are symmetrical with reference to time and dilates upon a few such equations. The Arrow of time and cosmology relationship is also placed under focus of study. The last part of the paper studies in details 'Theory of master-Asymmetry. Concludes that it has became an almost universal practice to refer to the directions of time or the arrow of time in Physics, with the implicit meaning of the

directions of flow or movement of the 'now' from the past to the future. This confusion leads to legitimate physical concept of time asymmetry. The so-called 'Big bang' (cosmological models) lead the search to an explanation for the present disequilibrium of the Universe.—N.K.S.

402. Brill, Robert H. :- *Chemical Analyses to Some Early Indian Glasses.*

JIDV, IV, No.1, 1991, pp. 29-50.

Glass objects have been excavated in India at sites dating from the first millennium B.C. through the medieval period and into the 19th century. Archaeologists often seem to regard the glass finds automatically as 'imports coming from the Near East and Roman world in earlier periods, and from England, the Continent, China and Iran in later periods. Probably some of this glass really was imported, but there are good reasons for believing that much of this early glass was actually made in India. The chemical analysis of glasses excavated in India, during various historical periods and 38 varieties of glasses were noted by Indian archaeologists and physical scientists.—D.D.K.

403. Conrad, Deborah :- *Consciousness and the Practice of Science.*

JICPR, VI, No. 3, 1989, pp. 57-66.

'Consciousness' for the purpose of this discussion refers to the fact that there are qualities that an individual is aware of associated with some of his experience. Among these qualities are feelings of pain, sensations of colour, and images whose source is individual imagination. This is in contrast to experiences a person undergoes where such qualities are not present, e.g. where he is operated on under general anesthesia. Philosophers have used various terms for these facts or experienced qualities. The author has termed them as 'qualia' and the experiences 'qualitative conscious experiences'. The author has made an attempt to describe in broad terms the stance of contemporary science and philosophy toward the phenomenon of consciousness and towards the possibility of accounting for it using scientific methods and categories.--D.D.K.

404. Deshpande, Vijay :- *Transmutation of Base-Metals into Gold as Described in the Text Rasārṇavakalpa and its Comparison with the Parallel Chinese Methods.*

IJHS, XIX, No. 2, 1984, pp. 186-192.

The *Rasārṇavakalpa* is a Sanskrit text giving alchemical recipes. It is edited and translated in English by Roy and Subbarayappa. They date it an 11th century work. Here an attempt is made to understand the transmutation processes of *Rasārṇavakalpa* from a chemical viewpoint. A close parallel of these methods of those prevalent in China in medieval times is also pointed out.– P.G.

405. Dutta, Pradyot Kumar :- *A Hidden Astronomical Code in Ṛgveda.*
Anvi., XV, 1994-95, pp. 106-107.
See Under Section XV.

406. Gupta, Amitabha :- *The Concrete and the Abstract Science : Description Vs Explanation.*
JICPR, VI, No. 3, 1989, pp. 67-88.

Both the historians and philosophers of science often make a distinction between 'description' and 'explanation.' Sometimes it is claimed that any science (natural or social) is connected with both description and explanation but in its two phases of development. Others maintain that the 'kernel' of science is either only description or only explanation, but not both. Since this issue is often directly linked with the nature and goal of science, it assumes great importance.

There is an interesting debate on the distinction between description and explanation and at the relationship between this distinction and nature and goal of science, in the historical context and in terms of scientific practices, with the hope that history of science will provide important insights into the meta- scientific debates.—D.D.K.

407. Madhavan , S. :- *Origin of Kaṭapayādi System of Numerals.*
PTr., XVIII, No. 2, Pt-1, 1991, pp. 35-48.

The Kaṭapayādi system of numerals is a device for representing numbers by the letters of the Sanskrit alphabet. Though the origin of the system is unknown, it was in existence during the fourth century A.D., when Vararuci formulated *Candravākyas* in Kaṭapayādi system. It can be inferred from a work in astrology attributed to Jaimini that it existed possibly about the 5th century B.C.

In this system every number in decimal place value can be represented by words, each letter of the word representing a digit.

Numbers are represented by meaningful expressions and the system thus provides an efficient machinery for the construction of memories.

The aim of this paper is to examine the antiquity of the Kaṭapayādi system. The author is of the view that the exact date and origin can be settled only after extensive and intensive research. —G.D.G.

408. Mondal, Balaram :- *Medicinal Use of Milk According to Guṇaratnamālā.*

Anvi., XV, 1994-95, pp. 84-88.

An unpublished manuscript of Indian Medicine 'Guṇaratnamālā' of Manirama Misra is preserved in the Asiatic Society of Calcutta. The MSS contains 11 folios and written in Nāgrī script. The author's father was Vasanta who lived on the Bank of Gomati at Lucknow. The date of the author is 1698. Manirama Misra's another Ms. *Vṛttaratnāvalī* is still unpublished.

In the Ms *Guṇarantnamālā* of Manirama, *Dravyaguṇas* have been discussed in detail and the use of milk has been highlighted. He says that the mother's breast milk removes all the diseases of a child so the cow milk also removes all the diseases (of human beings). He has noted eight varieties of milk of cow, goat etc. and has discussed the benefit of those milks of different animals.—D.D.K.

409.Mukhopadhyay, Asok Kumar :- *Consciousness from Behavioural Neuralogist's Horizon.*

JICPR, VI, No.3, 1989,pp. 49-56.

There are three grand roads to reach and enjoy the consciousness : the philosophy, the physics and the biology. The philosophy achieved its goal thousand of years ago. The four Vedas are ancient most documentary for this. The modern physics, through vacuum physics and particle physics, has also objectively touched the consciousness. In the material science to- day: 'There is no doubt about the existence of consciousness. There are doubts whether the matter exists'. The biology in this regard is lagging behind. This paper opens up the frontier of biology in the vast ocean of consciousness. The critical being, evolved out of primordial protoplasmic mass after millions of years through millions of phases may be visualized as an evolving biological consciousness. It is reached a stage when it can talk about, communicate and share consciousness. –D.D.K.

410. Narayan, S. Shankar :- *The Problem of Reality in Physics.*
JICPR, IX, No. 3, 1992, pp. 29-40.

The problem of the nature of reality is of recent origin so far as physics is concerned. This has always been considered a purely philosophical problem of ontology of the empirical world. Physics has concerned itself primarily with the laws governing the repetitive and repeatable observations in nature such as movements of heavenly bodies, motion of terrestrial bodies, expansions and contraction of bodies with temperature, the regularity of seasons, properties of light and sound. There was the underlying assumption of a granular structure so far as the ontology was concerned, but presented no problem for physics till quantum mechanics made its appearance in the early part of this century.

Quantum mechanics has been highly successful in providing the framework of the laws that govern the behaviour of elementary particles. This working of theory is available in this title.—D.D.K.

411. Prasad, E.A.V. :- *Ancient Indian Hydrology in Modern Context.*
VUOJ, XXX-XXXI, 1987-88, pp. 69-80.

The discourse on water quality in the standard texts of Āyurveda (*Caraka –Saṃhitā, Aṣṭānga- Saṃhitā*) deals with the internal and external groups of factors of hydrogeo chemical migration of elements and the consequent physiological effects in human. In conformity with the concept of Āyurveda, V.I. Vernadski also pointed out the role of the stable system : rock water, gas living matter and hydrochemical reactions occur only due to a shift in the equilibrium of this system. The dynamic factors that shift this equilibrium are the external ones. For collection or abstraction of water from its natural source *Āyurveda* specifically prescribes the time of the day is dawn(*pratyūṣa*). The well water is polluted at night and hence it should not be drawn from the well during the night time. Most of the planktonic organisms swim towards the surface at night and move to deeper levels during the day. Hence the ancient Indian ṛṣis prescribed the collection of water at sunrise and prohibited its collection at night.

The Sanskrit texts prescribe the preservation of certain species of aquatic animals, such as turtles, to reduce or retard the mosquito-breeding. Modern literature also prescribed the introduction and

development of certain species of the mosquito eating fish in natural water bodies.

The Āyurvedic texts prescribe the use of moss (*śaivāla*) and roots of lotus in domestic water. Moss (Puustjarvi, 1956, 1958) and other hydrophytes or bryophytes behave essentially as simpleion exchangers and absorb toxic heavy metals in a spectacular way (Brooks, 1972) to ideally serve as water purifiers.

The Āyurvedic texts pointed that the quality of water at their natural sources, exposed to the sun and the moon is excellent; while the water, covered by aquatic vegetation , without exposure to the natural light, is polluted. The sun rays, containing ultraviolet radiation, generate in aqueous solution, hydrogen peroxide which eliminates harmful bacteria. Hence W.H.O. suggested such solar disinfection as an effective water treatment method.

Āyurveda prescribed boiling as one of the important methods of disinfection and to expel the odour producing gases. Nnochiri (1975) recommends bioling to destroy protozoa and ova. - G.D.G.

XIV-SOCIAL AND ECONOMIC INSTITUTIONS

412. Acharjee, Ranjit Kumar :- *Some Reflection on Social Progress.*
IPQP, XIV, No. 3, pp. 315-332.

The society is undergoing extensive change and massive modification, both structurally and functionally in multidimensional directions is a phenomenon hardly disputed by anybody engaged in sociological studies. Change or mutation is a cosmic phenomenon and society being a part of the cosmos does not enjoy immunity from this cosmic law. Evidently the manner in which changes sweep the physical world are characteristically different from the social change. Social change takes place in various intensities in different localities at different points of time. The concepts of 'Social Evolution' (SE), 'Social Development' (SD) and 'Social Progress' are employed often as interchangeable terms to explain the changing pattern of society and these have been discussed in this paper.—D.D.K.

413. Agarwal, Prithvi Kumar :- *Sixteen Noble Families of the Kumbhāṇḍas.*
VUOJ, XXX-XXXI, 1987-88, pp. 137-144.

The Kumbhāṇḍa type personification was based on the concept of fanciful beings having their testicles shaped like a water pot. As the name Kumbhāṇḍa (Vedic, Kumbhamuṣka) itself denotes, their pitcher-like testicles in comparison to their other bodily parts and deformed attributes also came to characterize their portrayals in early art and on this specific iconographic trait is, however, supported their identification and independent rank from other classes of kindred demigods and *gaṇa* (host) deities. Buddhaghoṣa in his *Sumangalavilāsinī* explains, the Kumbhāṇḍas were so called as they had huge stomachs and their gential organs were as big as pots.

However, their figural theme appears to have been further cherished and mythically studied by the Purāṇa writers from another aspect of religious formulations and legendary dimension. One of the outstanding passages preserved in the *Vāyu Purāṇa* has, however, to shed a veritable light on the origin of various Kūṣmāṇḍa or Kumbhāṇḍa families. Of the great Rākṣasa clan in the Danu's lineage of the Asura, from the sage Pulaha were born on his wife Kapiśā, the Kūṣmāṇḍa and

Kūsmāṇḍi classes of beings besides the sixteen *gaṇas* of the tawny-coloured *piśācas*. The names given of the sixteen Kulas (families) in the noble tribe of the Kumbhāṇḍas are (1) Ajāmukhas (2) Bakamukhas (3) Pūriṇaḥ (4)Skandis (5) Vipādāngarikas (6) Kumbhapātras (7) Prakundakas (8) Upacārolukhalikas (9) Anarkas (10) Kukhaṇḍikas (11) Pāṇipātras (12) Vaituṇḍās (13) Ūrṇāsās (14) Nipuṇas (15-16) Sūcīmukhacchesaṇadāḥ.—G.D.G.

414. Biswas, Gautam :- *Review of W. Dilthey's Concept of Understanding as a Method in Social Science.*

IPQP, XIV, No. 3, 1987, pp. 255-266.

The paper shall bring out the limitations of William Dilthey's approach to understanding human action and then to stipulate the notion of understanding in a more radical fashion. Dilthey's Philosophy of cultural Sciences is responsible for creating anti–naturalistic and anti-positivistic stance among the methodologists of social sciences, although it could not make a complete departure from positivistic norms and categories. Some shortcomings of his philosophy and a critical assessment of Dilthey contribution to the movement has been discussed. The ground of this critique in the ground of communion -the reality between man and man. The concept of understanding is an outcome of search on the part of social scientists to devise a method that may be appropriate to explain human action.—D.D.K.

415. De, Dhurjati Prasad :- *Women's Liberation Movement Among the Bengal Muslims- A Study in Early 20th Century Social Phenomenon.*

QRHS, XXVI, No. 4, 1987, pp. 25-32.

The concept of women's liberation gained significance in the society of the Bengali Muslims at the start of the century. Some Muslim leaders intended to free Islam of all the syncretic tendencies which it had so far grown due to its intimate connection with Hinduism, and, thereafter to establish it in its pristine purity and glory.

The most pernicious of the syncretic tendencies were the absence of *purdāh* among the Bengal Muslim women and the widow remarriage was almost nil among the Muslim of the Western Bengal. For dissemination of education among the Muslim of the women folk, warning was sounded that it should not be of such a nature that would imbue them with unIslamic ideas or anything opposed to religion, but

new tendencies could not be checked which have been related in this paper.—D.D.K.

416. Fateh Singh :- *Caste Versus Varṇa.*
JIDV, IV, No. 1, 1991, pp. 79-84.

It is a well established fact that our history starts with the Vedas and according to several eminent scholars, the Vedas are indeed the voice of 'weal and welfare' meant for the psychic and physical efficiency respectively connoted by 'Ārya' and 'Śūdra' words. Nowhere in the Vedas do these words refer to any race or caste. Our people have forgotten what our sage have taught them to strengthen national solidarity by adhering to our ancient culture. Swamiji strongly emphasized that there is no mention of caste based on birth in the Vedas. To speak of Brahmin *etc.* as castes is to betray the utter ignorance of Indian tradition. Caste are not based on birth but the *varṇas* which as stated in the *Bhagawadgītā*, are to be determined by the merits, duties and aptitude of a person. The Sikh Gurus also rejected the caste system based on birth.--D.D.K.

417. Kantawala, S.G. :- *Some Puranic Records on Śūdras.*
Pur., XXXVII, No. 1, 1995, pp. 21-26.

In the Purāṇas are met with the terms like : *antyaja*, *antya-janman*, *antāvāsin*, *aspṛsyajāti etc.* in the context of the *Śūdra-varṇa.* The *Matsya Purāṇa* lays down that the punishment for a sexual intercourse with an *antyaja* woman is the observance of the *Cāndrāyaṇavrata* The *Mārkaṇḍeya-Purāṇa* refers to pollution by touch or contact with certain persons and animals and it lays down that the impurity arising out of contact or touch with them is removable by a bath with clothes. The *Kūrma Purāṇa* refers to an *antyaja* and an *antyavasāyin* and states that a contact with them is a sin and hence it is to be avoided. Some Purāṇas speak of *sat-śūdras* and *asat-śūdras* for example according to the *Brahmavaivarta- Purāṇa* Bhilla, Gopa, Kubera, Napita are *Sat-Śūdras.* The Purāṇas share the views of the Smṛtis, generally, wherever the term *antyaja* or its synonym occurs and where it is synonymous with the term *Śūdra.* It reflects him as standing on the lowest rung of the society.—G.D.G.

418. Mukherjee, B.N. :- *Śrī Aurobindo : Tradition and Modernity.*
VUOJ, XXXVI, Pts. 1-2, 1993, pp. 91-96.

Śrī Aurobindo noticed striking features in early and medieval Indian civilization , where spiritualism, transcending religion, formed a base and survived through the periods. To Aurobindo adherence to nationalism was a must for achieving freedom and future greatness for India. Śrī Aurobindo was a spiritual man, a mystic, but was ever alert to India's mundane need. Even as a mystic, he was concerned with the social results of his mystical intuition. He believed that the achievement of the Super mind in the Life Divine would lead to an enriched order of humanity. Deeply rooted in the India's traditional and eternal values, he devised means for curing India's ill. If ever a traditional man was truly modern, it was Śrī Aurobindo.--G.D.G.

419. Murti, M. Srimannarayana :- *Rāmāyaṇa Theme and Social Change.*

VUOJ, XXXVI, Pts. 1-2, 1993, pp. 71-82.

The *Vālmīki–Rāmāyaṇa* (C. 500 B.C.) stands midway between the sacrificial literature-comprising the prayers (*saṃhitā*), the doctrine of sacrifice (*brāhmaṇa*) with the auxiliaries (vedāngas), and the philosophical literature (*āraṇyaka* and *upaṇiṣad*). Further the abstractions found in the Vedic sacrifices are illustrated in the *Rāmayāṇa* and again it has become the source for further abstractions in the form of *Kalpa-sūtras*. Again the social practices as found in the *Kalpa-sūtras* went several changes. The literature on the other hand developed from epic to folk songs with bias retaining the names of men and women of the epics for their heroes and heroines without changing in correspondence to their names. Thus Sītā and Rāma reappear and again in different situations reflecting the period in which each piece of literature was composed. Thus Sītā and Rāma are certainly different from poem to poem; but they are landmarks of different cultural epochs. In this article the author has observed how the episode of Rama's marriage is distorted and made use of to popularize the culture of the day, without disturbing the basic concept. The use of Rāma's marriage episode of the *Vālmīki Rāmāyana* for propagation of the child marriage in the post–Vālmīki period is very striking and interesting. The practice of child marriage gained the attention of the legalists and code-writers as early as the third century B.C. as same of the *gṛhya sūtras* have clearly given preference of child marriage to the post puberty marriage. —G.D.G.

420. Prasad, Pushpa . :- *Credit and Mortgage Documents in the Lekhāpaddhati.*
PT, XVIII, 1987-88, pp. 93-101.

The paper includes an annotated, literal translation of some of the deeds. The well known Gujarat collection of documents, *Lekhāpaddhati* contains many documents relating to the credit and mortgage system. Most of the documents are dated V.S. 1288-1251 A.D.; one is dated V.S. 1332/ 1275 A.D. and yet another is dated V.S. 1533/ 1476 A.D. One group of documents gives the text of bills and shows how they were issued and honoured. According to one document dated 1533 V.S., a son of rajaputra was to be paid 124 drammas when the royal bill *Rajahundika* matured . The period of payment was 15 days. For any delay beyond that time, beginning with the 16th day, the holder was to be paid one dramma and one pice (*Kala*). The larger part of the documents relates to direct loans and mortgages. Loans were given on personal security of a surety known as *Vyavaharapatra* and *hastaksharani*. Loans contracted without any security were recorded in the *Sanmukhahastaksharani*. Another document called *Svahastaksharani* is more important from the point of view of inheritance, it records that the receipt of 500 drammas was being given by a son to his father. The son states that he took this amount from his father in order to start a money lending business and this money has been paid out from his share in the ancestral property. The son agrees that at the time of a division of his father's property at subsequent date, he would receive 500 drammas less. There is a provision for surety and witness. Next includes the description of the documents included for credit and mortgage in the *Lekhāpaddhati* : In *adhaurta vastunamupari grahīta dravya patra vidhi* -the mortgaged objects recorded include : *Asvaddanaka*, *Kṣetraddanaka* and, *Adhi* and deeds are called *patras* i.e. deeds for mortgaging horses, houses and fields respectively. *Valitpatra vidhi* recorded mortgaging of the product of land, *Grahadulipatram* recorded the mortgage of a house; *Vriddhidanya sharani* recorded the loan of food grains to be repaid together with the interest in kind. In all the documents: the creaditor is known as *Vyavaharaka* and *Sreshti* who invests his money for profit. *Vyavaharaka* is the term for businessman, trader and merchant. Here it is used for moneylender and merchant. The creditors , debtors and sureties are shown in these documents belonging to : Shrimali, Pragvate, Vayada, Oswal and Gurjar castes- subdivision of Baniās or Vaiśyas. All the documents recorded the rate of interest as 2% per month. The

translation includes documents: *Raja-hundika* (Royal drafts), *Vyavahara-patra*(debt deeds), *Kshetraddanaka*, documents for money taken against objects mortgaged as samples.--N.K.S.

421. Rao, K.V. Venkateswar :- *Entertainments and Pastimes as Depicted in the Andhra Monologues.*
JOIB, XLIII, Nos. 1-2, 1993, pp. 91-97.

There are two types of entertainments and pastimes : indoor and outdoor. Indoor category includes ball-play, rope play, chess, dice play and swing festival. The second category which is meant for the public includes cock fights, ram fights, wrestling, sword fights and tiger-fights etc. Ball play is known in Sanskrit as *Kandukakriḍā*. Girls and Courtesan used to enjoy this game. Rope-play, *Cakravihara* is also played by girls. Dice play is played by a lover and beloved on the either of the two types of bets-*Paṇabandha* and *Viṣamapaṇabandha*. Chess (*caturanga*) is also played by both men and women. Similarly, entertainments and pastimes of public are described in this article.—P.G.

422.Reddy, P. Krishna Mohan & Symalamma, K. :- *Śūdras in Early Āndhradeśa.*
VUOJ, XXX-XXXI, 1987-88, pp. 161-166.

We get direct epigraphical references to Śūdras and their guilds in Āndhradeśa only during and after the period of Sātavāhanas. One of the Nasik Cave inscription records the gift of a cave by the fisherman(dāsaka) Mugūdāsa, together with his *parivāra*. Senart takes *parivāra* as fellow workers or caste partners. That every community of the sūdra class participated in the Buddhist religious establishments is proved by inscriptions. The Nasik Buddhist cave inscription of Uṣavadāta speaks of the endowment of three thousand Kāhāpaṇas for the members of the community of the four quarters by him. The money was invested in two weavers guilds at Govadhana indicating royal concern towards such guilds. The huge amounts deposited in such guilds point to the higher economic status enjoyed by the guilds.

It is curious that most of the inscriptions containing references to sūdras are from the coastal and north central Andhra region. There is but a solitary inscription from Gangaperuru(Cuddapah district) engraved on a memorial pillar which refers to the death of one *gana* who is stated to have died during a cattle raid by one Śivadāsa. The suffix *dāsa* indicates śūdra. From 7th century onwards we get a number of references to

Śūdras as occupying important positions in the administration and later, even as rulers.--G.D.G.

423. Sundaresan, K. :- *Kant's Theory of Culture.*
IPQP, XV, No. 3, 1988, pp. 267-278.

The rich and the ramified implications of the concept of 'Culture' as revealed by the various definitions of anthropologists like E.B. Taylor, A. White and others suggest how hard it is to comprehend and define this concept or that it is a concept which means many things to many peopie. No human society exists without culture nor does culture function without society. Culture is a human product or a product of social interaction or as Bidney's definition of it would imply it is a "product of society and is acquired by man in social interaction." But it is not a mere product but also "a guide for subsequent interactions". After elaborating culture, arms race etc. the subject concludes with the remarks that man are progressing and become cultured and days perhaps may not be far off for men to become civilized also. –D.D.K.

XV- VEDIC STUDIES

424. Acharya, Sudyumna :- *The Vedas : A Fountain of Delight and Dynamic Realism.*
JIDV, III, No. 2, 1990, pp. 257-262.

There are in the Vedas a large number of verses which inspire us for incessant work and agility. These are charged with a feeling of heroism and leadership. The Vedic period is marked by a feeling of optimism and actions (*tapas*). This feeling is however found missing in the later period. We have many occurrences of the term *sukha* and not even one occurrence of the term *duḥkha*. The word *duḥkha* was coined in the later non-Vedic age in analogy to *sukha*. The looking through the openings may be good or evil, this leads to two types of attitudes to life; life may be joy, pleasing and loving; or it may be of frustration, negation, denial and inactivity – a life of defeatism and not of victory and prosperity. In the Vedas however man has to be addressed as the son of *Amṛta* (ever living one). The creation is charming and wonderful. The *Ṛgveda's* prayer says the night may be sweet, so also the dawn. May the dust of earth be full of sweetness. May the celestial region be sweet to us. –P.G.

425. Banerji, Arundhati :- *Vajra : The Āyudha of Indra.*
PPB, XVII, 1995-96, pp. 126-133.

Vajra the attribute of Indra is said have conceived and developed for protection of his heavenly kingdom against the fierce onslaught of *Vṛtras*. *Vajra* is described as a weapon of single type designed out of Dadhichi's bone by Tvashtra the divine smith, for slaying Indra's enemies. The Vedic texts, *viz.* Brāhmaṇas, Purāṇas and Āgamas also refer to this weapon of Indra. In the Buddhist mythology Śakra the king of *Trayastriṃśa* heaven is regarded as the weilder of *vajra*. Indo-European people also had some idea of a vaguely personified independent weilder of the thunderbolt. This served as an instrument of power and vengeance attributed to a personal God among African tribes. —D.D.K.

426. Benerjee, Shanti :- *Gṛhya Rites in the Śatapatha Brāhmaṇa.*
JOIB, XLIII, Nos. 3-4, 1994, pp. 153-158.

The *Śatapatha Brāhmaṇa* not only mentions *Pākayajñas* in the same technical sense which the Gṛhya-sūtras use it to designate the *gṛhya*

sacrifices, but actually has included some of them *i.e.* the *Upanayana* and *Brahmacarya* in its sacrificial paraphernalia. It illustrates the simple form of *Upanayana* of taking the boy near the Ācārya for Vedic learning. A *Brahmacārin* had to become fit for receiving the Sāvitrī mantra. Five daily observances called *mahāyajñas*- the sacrifice to beings, to men, to the fathers, Gods and to Brahman (Veda). The last one, *i.e. Brahmayajña* has been described with some detail in the *Ś. Br.*—P.G.

427. Betai, R.S. :- *Free- Will in Dharma- Smṛtis.*
JOIB, XLV, 1995, Nos. 1-2, pp. 33-52.

Manu (400 B.C. to 200 B.C.) is the foremost of the Smṛti-writers. He is judged to be the most authoritative in the realm of Indian social philosophy. Yājñavalkya, Nārada, Viṣṇu and all writers of Smṛtis almost, claim to follow Manu. Vijñāneśvara (Mitākṣarā) and Mitramiśra (Vīramitrodaya) are very often diametrically opposed to each other in their views but still both look upon the *Manusmṛti* as most authentic and claim to follow it.

The word *Dharmaśāstra* is normally looked upon as social philosophy in India based primarily on *Varṇa* and *Āśrama-dharma*, the Dharmasmṛtis in particular. Westerners however know it as 'Law' or 'Hindu Law and Custom' which is our social thought or social philosophy or sociology, whatever name we may give. The relation between the individual and the society has been elaborately discussed. —D.D.K.

428. Bhatnagar, Satish C. :- *Fermat's Last Theorem and Mathematic in the Vedas.*
JIDV, II, No. 1, 1989, pp. 101-106.

The discovery of the sixteen sūtras and their corollaries by Shankaracharya Bharti Krishan Tirtha (printed in the *Vedic Mathematics*) is described as a feat of great intuition by Swami Satya Prakash Saraswati in the first issue of the *Journal* of *International Dayananda Veda-Peeṭha*. The question is that the credit of the origin of the Sūtras given to the Vedas in no uncertain manner by Shankaracharya himself has any proof or not. Fermat's Last theorem states that there are no positive, integer , solution of the Diaphantine equation X"+y"=Z", for integer n-2. Fermat proved it for n=4, but mathematicians are convinced that Fermat did not have a proof of this theorem. The general proof still continues to be elusive. There is a conviction of many mathematicians

that this theorem may not be ever proved or disproved. The concluding remarks about the origin of the sūtras are that it will require the collective will of the Vedic scholars in India and abroad along with the artificial intelligence of latest computers to unearthen the mysteries of Vedic hymns.—P.G.

429. Chakravorty , K.R. :- *Vedic Science : Key to All Sciences.*
Samā., II, No. 1, 1993, pp. 137-196.

A pedagogue and Connoisseur Dr. Chakravorty encompasses the extensive cultivation and culture of knowledge of diverse branches of scientific and philosophical insights as found recorded in the Vedas, Upa-Vedas and Vedāngas *etc.*, whose fountain head and origin was the unique principle propounded by the Vedic Ṛṣi Kapila. The unique principle subsequently called as *Prapañca* and *Pañcaviṃśati Tattva* was enunciated about six millennium back. This Principle laid the foundation and was the origin of the systems of numerologies : Arithmetic, Algebra, Geometry, *etc.* and other sciences; and distinctive philosophical insights took place. The author has discovered a unique principle called by him as "Universal Symmetry", which a unique contribution to our literature.—D.D.K.

430. Chaturvedi, Mahashweta :- *Chāyāvāda in the Vedas.*
JIDV, I, No. 2, 1988, pp. 193-199.

The word *Chāyāvāda* denotes certain trends of metrical and semi- metrical compositions of poets. Shadowism, mysticism and reflectionism, neo- mysticism –all deal with the problems of reflection and shadows. In *Chāyāvāda*, the poet himself becomes the sources of illumination and casts his light- his fancies and imaginations – on the external world, whereby the super laws of poetic optics give rise to a shadow, no matter of what variability. The observation of Bradley are more valid and more apt in respect to Chāyāvādin poems.

The word "OM" in itself is mystically symbolic. It is a symbolic name, quite inclusive of all his names, the other names of God explain only one or two specific attributes of the Supreme. 'OM' as a loud chant is called *Udgītha*. The pairs of speech and breath and of the *Ṛg* and the *Sāman* are joined together in the syllable OM. Every hymn of the Veda interprets some physical phenomenon, it is most fascinating task to work with the Vedic hymns.

So many verses can be quoted to express the Vedic *Chāyāvāda*. The verses (*Ṛg*. 1. 164. 20 *Av*. IX. 9.20) depicting the world as a tree on which two birds are sitting together, one tastes the fruits, the other shines resplendently without tasting- reflects *chāyāvāda* according to Śankara. The common tree is the matter, the two birds are God and the Souls. The Souls indulge in the fruits of the matter and God does not. In another mantra, the reflection of birds in the *jīva* and the reflection of *aśvattha* or *peepal* tree is seen in the world (*Yv*. xxxv.4). The symbolical depiction of the Almighty in the *puruṣa sūkta* is *chāyāvāda* and inspiring too (*Ṛv.x*. 902. *Yv*. xxxi.1) Wilson referring to the sublimity of the Vedas considers the minds behinds the Vedas not in any way inferior to the best of Shakespheares and Miltons.—P.G.

431. Choudhuri, Usha :- *Monotheistic View of God in Vedic Literature.*

VUOJ, XXXV, Pts. 1-2, 1992, pp. 95-108.

The idea of one Supreme Being is found pulsating through the entire body of the Vedic literature. The many Gods (*devas*) of the Vedic poetry symbolize the manifestations of the power of the one Supreme Conscious principle. The *Puruṣa Sūkta* of the *Ṛgveda* compares the cosmos to a symbolic sacrificial rite (*yajña*) where the one All- pervasive Supreme is the efficient as well as the material cause. The Supreme is named Puruṣa, one who resides in the whole universe that is only his manifestation and is Himself o still beyond it. Hymns 81 and 82 of the tenth book of the *Ṛgveda* give a beautiful delineation of the Supreme Being as the creator, sustainer and ruler of the whole universe. The 7th and the 8th hymns of the tenth book (*kāṇḍa*) of the *Atharvaveda* beautifully elucidate the principle of one reality. The seventh hymn consisting of 44 verses extols it as 'Skambha pillar', the 'main support' to everything. Not only every particle of the Universe depends upon skambha but 'the thirty three gods are located in Him as limbs in one body'.

The Upaniṣads also describe the Supreme as the eternal, one with the complexion of the sun and beyond all darkness. He is like a smokeless light, the pure light of lights.

Thus we finds that the concept of one Supreme reality(*ekam sat*) finds manifold and varied expression throughout the Vedic literature. In fact the supreme one in its absolute form is beyond all words and all

descriptions fall short of him. Indeed he is to be realized in one's own self.—I.S.

432. Choudhury, Usha :- *Vedic Myth and Ritual.*
JIDV, VI, No. 1, 1993, pp. 63-69.

The Archetypal pattern of situation, thought and feeling presented in the mythopoetic hymnology of the Saṃhitās are dramatized in the act of ritual in the Brāhmaṇas. Both myth and ritual are not only symbolic in nature but also interdependent. A mythical image as well as a ritual is to be seen as a part of a total pattern of meaning. In the Vedic poetry the word *Yajña* has been used as a mythical symbol implying an all- pervasive and all- inclusive expanse in which all the 'devatas' coexist and co-ordinate. The *Ṛgveda* starts with a hymn to Agni whose functioning is qualified by the dimensions of *yajña* that is a bigger symbol. *Yajña* is a mythical term implying synchronized, productive or creative activity. The law of synchronization is called *Ṛta* meaning the law of movement or creativity *i.e.* the cosmic process. The subject has been discussed elaborately in this paper.—D.D.K.

433. Dange, S.S. :- *Vaṣaṭkāra –Symbolic Significance.*
PTr., XVI, No.1, 1989, pp. 33-40.

Vaṣaṭ is a call enjoined many a time at the end of the mantras in the Vedic ritual tradition. The mantras recited in a particular rite have a specific meaning, the *Vaṣaṭkāra* seemingly does not have any such meaning. The Vedic ritul texts have tried to explain the meaning and significance of *Vaṣaṭkāra.*

The utterance of *vaṣaṭ* and the oblation accompanied by it are mentioned in the *Ṛv.* Sāyaṇa at one place explains *Vaṣaṭkṛtam* as *vaṣatkārena devasaṃskṛtam i.e.* fashioned better or polished for the gods by the call *Vaṣaṭ. Tait. saṃhitā* mentions the *vaṣaṭ* call as one of the five constituent formulae, connected with each of the *prayājas.*

Ait. Brāhmaṇa calls the *vaṣaṭkāra* as the vassel of the Gods. Thus with the vessel of Gods, he delights the deities. He says a second *vaṣaṭ anuvaṣaṭ.* The subject has been delineated in detail.—D.D.K.

434. Daya Krishna :- *The Mīmāṃsaka Versus Yājñika- Some Further Problems in the Interpretations of Śruti in the Indian Tradition.*
JICPR, XII, No. 2, 1995, pp. 63-80.

In the article 'Mīmāṃsā Before Jaimini' published in JICPR, IX, No.2, the author of this paper had raised some issues regarding the problems in the interpretation of what was regarded as *Śruti* in the Veda or rather the accepted text of the Veda according to the *Śākhā* to which on belonged. The latter qualification is important as the text of the Saṃhitā is not the same in the different Śākhās, as we had pointed out in earlier article entitled 'The Vedic Corpus- Some Questions' published in the JICPR III, No. 1.

The term Veda is generally used to refer to a large, disparate variety of texts which have little unity except the one imposed by the interpretations of the text which does not support one's preferred interpretation.—D.D.K.

435. Deshpande, Madhav M. :- *Changing Conceptions of Veda : From Speech- Acts to Magical Sounds.*
Br.V, LIV, 1990, pp. 1-41.

The Vedic literature begins with the *Ṛgveda* which is a collection of hymns addressed to different Vedic divinities by the priests of various clans in ancient India. One can study Vedic literature by applying the western historical approach and also from the traditional Indian perspective. In the *Rgveda* there is a great deal of explicit awareness of speech- act and its various forms and actions. Yāska (500 B.C.), an etymologist, remarked the some verbs which talk about the speech-act, as an action in process, one can then move on to the next category. The Mīmāṃsāsūtras ascribed to Jaimini (300 B.C.), consolidated the philosophy of Vedic ṛitual and also offered the consolidated philosophy of Vedic rituals and comprehensive science of textual interpretation. Thus the Vedic mantras were noted as magical sounds also.—D.D.K.

436. Deobala, Shanti :- *The Vedic Concept of a Perfect Human Being.*
JIDV, III, No. 2, 1990, pp. 165-176.

According to the Vedas, a good human being is one who follows the path trended by the noble souls, fulfils the worldly duties. The injunctions of the different Vedas are : "Never be satisfied only by being a follower, try to get ahead of your equals, develop the qualities of a leader to lead the mankind to the ultimate destination of literation". Always think good of others and promote welfare of all. Always work for the betterment of this world and for your motherland. Only fear god and none else; be fearless. Pursue the path of knowledge; try to

discriminate between right and wrong; follow only the righteous path, serve the society. The Vedas are full of such references. The basic concept is that every human child is a *śūdra* at the time of birth and is to be developed into a *dvija*. Blessed is one who is privileged to have a loving mother, a worthy father, and an ideal teacher. The paper contains vedic code of life; Milestone at the end in appendix.—P.G.

437. Dutta, Pradyot Kumar :- *A Hidden Astronomical Code in Ṛgveda.* Anvi., 1994-95,pp. 106-109.

The author discusses that the researches of Dr. Subhash Kak, an Indian Computer Scientist at Louisiana State University and Mr. David Frawley, A Researcher, at the American Institute of Vedic Studies have revealed that there exists a hidden astronomical code in the text of Ṛgveda. This code establishes that the Rgvedic text was composed in the valley of the disappeared Saraswati River near the Gujrat- Rajasthan region. The composers of Ṛgveda possessed astronomical knowledge including the distance of earth-moon and earth-sun and the length of the astronomical years.—R.S.

438. Gosvami, Dudhapuri :- *Maharṣi Dayānandaḥ- Teṣām Bhāṣyaśailī ca (Maharṣi Dayananda and his Style of Veda's Commentaries). (Sanskrit).*

JIDV, III, No. 1, 1990, pp. 151-158.

Considering the Vedas as the texts of the *Satya-Vidyā*, Maharṣi Dayānanda composed the commentaries of the Vedas by his knowledge as well as by his own realization. Swamiji described his style of Veda's commentaries in *Ṛgvedādibhāṣyabhūmikā* as containing the introduction of the meaning of the mantras, the different words of the mantras, the *anvaya* of the *padas* and the *bhāvārtha* of the mantras. All the words are considered as *yaugika* by swamiji. He does not believe in Vedas being taken as historical documents.--P.G.

439. Joshi, Kireet :- *On Sacrifice – Selected Passages from the Writing of Sri Aurobindo.*

JIDV, VI, No. 1, 1993, pp. 9-32.

In the *Gītā* the word *Yajña*- sacrifice used in a symbolic sense for all action , whether internal or external that is consecrated to the Gods or to the Supreme. Was such symbolic use of the word born of a later

philosophical intellectuality, or was it inherent in the Vedic idea of sacrifice? Sri Aurobindo found that in the Veda itself there were hymns in which the idea of the *Yajña* or of the victim is openly symbolical, others in which the veil is quite transparent. There is a colossal misunderstanding about sacrifice, cow etc. In the Vedas, there are indications that lead us from the outward and exoteric to an inner and esoteric sense. The author is well known for his deep erudition and critical acumen. He has eradicated all polemic interpretations about *yajña* and some others words.-- D.D.K.

440. Kansara, N.M. :- *Veda and its Samupabṛmhaṇa in Itihāsa.*
Samā, I, No. 1, 1992, pp. 118-124.

The well known verse in the *Mahābhārata* prescribes that the Veda in the Vedic lore should be elaborated with the help of the Itihāsa and the Purāṇa. The term 'Veda' does not mean merely the texts hitherto known as the *Saṃhitās* of the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda*, along with their Brāhmaṇas which includes the *Āraṇyakas* and the *Upaniṣads*, but it rather seems to signify the Vedic lore or the knowledge preserved in the Vedic texts as well as the *Vedāngas* implying by it the Vedic way of life or Vedic culture as such. It would thus encompass both the *Vidyā* and *Avidyā* of the *Īṣopaniṣad* or the *Parā* and *Aparā Vidyās* of the *Muṇḍakopaniṣad*.—D.D.K.

441. Kantawala, S.G. :- *Significance of the Ṛgveda.*
Samā, I, No. 1, 1992, pp. 108-117.

Ṛgveda is the oldest literary monument of India and at the same time it is the oldest monument of Indo-European literature. It is the oldest of all the Vedas and the importance of *Ṛgveda* lies in several directions, *e.g.* language and linguistics, archaeology, mythology, religion, philosophy, sociology, economics, politics, art of warfare, history *etc.*

The discovery of the Sanskrit literature in the west led to the foundation and development of some new disciplines bringing out the significance and utility of the *Ṛgveda* therein and therefore. In the year 1786 when Sir William Jones, in his address to the Royal Asiatic Society of Bengal, Calcutta spoke about the wonderful structure of the language of *ṚV* and its genealogical connections with the Greek, Latin, Celtic, Persian and other languages and common source termed as Indo-

European and led to the birth of comparative Philosophy and further development narrated in this article elaborately.—D.D.K.

442. Keith, A.B. :- *The Taittirīya Saṃhitā, its Padapāṭha, its Prātiśākhya and the Baudhāyana Srauta Sūtras.*
JIDV, III, No. 1, 1990, pp. 21-40.

The Arya Samaj in his traditions never adopted the *Kṛṣṇa Yajurveda* (the *Taittirīya Samhitā*) as one of the four Vedic Samhitās. But it accepted the *Taittiriya Upanisad* as one of the authoritative Upaniṣads. In some matters it drew inspirations from the *Taittirīya Āraṇyaka* also. Prof. A.B. Keith in his able and scholarly introduction of the *Taittirīya Saṃhitā*, has thrown some important light on the *Pada-Pāṭha* of the *Saṃhitā*, its *Prātiśākhya* and the *Baudhāyana Śrauta Sūtras*. The *Śatapatha Brāhamaṇa* and the *Kātyāyana Śrauta Sūtras* belong to the *Sukla Yajurveda* schools. The paper contains the relation of the *Padapāṭha* and the *Prātiśākhya*. The *Krama* and the *Jaṭa* were not taken into account in the original form of the *Prātiśākhya*. Keith agrees with Whitney that the *Saṃhitā* as handed down is essentially the same as the *Saṃhitā* known to the *Prātiśākhya*. The difference in all cases is of mere external matters. The date of the *Prātiśākhya* is 600 B.C. It is probable that 5th century B.C. is the best date for the *Baudhāyana* as the *Saṃhitā* is carried back for us to some period not at any rate later than the 6th century B.C.—P.G.

443. Krishan Lal :- *Yajñadwārā Paryāvaraṇaśuddhi (Purification of Atmosphere by Yajña). (Sanskrit).*
JIDV, VI, No. 1, 1993, pp. 55-62.

In the first mantra of the of the *Yajurveda*, the almighty God is invoked to exort our senses towards *attruism*, and this action has been named as *Yajña*, which yields *Iṣa* and *Ūrjas* to mankind. *Iṣa* denotes man's yearning for transcendental peace, rapture, wealth etc. terrestrial material. And other gift wanted by man is *Ūrjā i.e. Prāṇa* (life) and strength, physical as well as metaphysical. God is only master of *Ūrjā* which permeates in the entire universe. Acquisition of these two forces is the main purpose of the *yajña*. Therefore *Yajña* is the only tool for purification of the atmosphere and the human mind, offering some oblations in sacred fire is not only a *Yajña*, since mental conviction and credence can help to cleanse internal and universal cosmos.—D.D.K.

444. Kulkarani, R.P. :- *Difference in Arrangement of Fire Places, Vedi and Maṇḍapa for Darśapūrṇamāsa Sacrifice according to Different Śrautasūtras.*
JOIB, XLV, 1995, Nos. 1-2, pp. 9-16.

Detailed information regarding the procedure of conducting different types of sacrifices is given in the *Śrautasūtras*. Layout of fire places, *vedis*, *maṇḍapas* and related matters are dealt within *Śrautasūtras* of *Yajurveda* recension by Baudhāyana, Mānava, Āpastamba, Satyāṣāḍha, Vaikhānasa, Kāṭhaka and Kātyāyana are known. Differences in arrangement of fire places, *Vedi etc.* for *Darśapūrṇamāsa* sacrifices only are dealt here, that too according to Baudhayāna, Mānava *etc.* as other Śrautasūtras are more less similar to one of these. Arrangement for fire places, *Vedi etc.* according to *Vaikhānasa Śrautasūtra* are dealt with separately as it is much different than that described by other Śrautasūtras.—D.D.K.

445. Lal, S.K. :- *Sūnṛtā.*
Samā, I, No. 1, 1992, pp. 41-45.

The word *sūnṛtā* has been used mostly as a common noun, as an adjective and as an epithet. The word has been generally translated by scholars as 'sound of joy', 'pleasant voice', 'sweet sound', 'pleasantness' *etc.*

It is interacting to find how the term *sūnṛtā* grew into divinity. The word *sūnṛtā* has been used in association with Indra as a common noun. For instance, at *Ṛgveda* (1.8.8), the truthful and sweet speech (sūnṛtā) is great and full of boons, like a tree laden with ripe fruits: at *Ṛgveda* (1.21.14) Indra is invoked to grant pleasantness *etc.* The term *sūnṛtā* has been used as a common noun in association with *Uṣas* also. At *Ṛgveda* (1.48.3) the poet asks *Uṣas* to waken for him the sounds of joy. The term *sūnṛtā* has been used in conjunction with other divinities also *e.g.* Maruts, Aśvins, Agni *etc.* In the Purāṇic literature, there is not much about *sūnṛtā*. She is mentioned as the daughter of Dharmadeva and Uttanapada.---D.D.K.

446. Mital, Surender Nath- *Dating of Manusmṛti.*
JOIB, XLIII, Nos. 3-4, 1994, pp. 167-194.

To rely on Max Muller's and following Buhler's arguments and to think of *Manusmṛti* as a very later work of 4th cent. A.D. on the basis of their arguments only without crucially examing them would be

unwarranted. The present author has tried to do so and after examining the other side's arguments he concludes that he has not been able to accept that the *Manusmṛti* is a very late work. The author, however, sees no possibility to fix a definite date of its composition. He can only say that the *Manusmṛti* may be earlier to the *Dharmsūtras*. Kumarila speaks of Manu even before Gautama. Kane and Buhler accept that works in verses on *dharma* existed before the *Dharmasūtras*.—P.G.

447. Moghe, S.G. :- *Element of Contrast in the Ṛg-Vedic Poetry.*
JOIB, XLV, 1995, Nos. 1-2, pp. 1-8.

Element of contrast is fruitfully utilized by the classical poets like Kālidāsa, Bhāravi, Bhavabhūti and Jagananātha in their poetic compositions to heighten the effects of poetry. It is further observed that the element of contrast found in the *Mahābhārata* has served as a hint to Bhāravi to compose the stanzas in the mouth of Draupadī in the first canto of the *Kirātārjunīyam*. In the light of this background, an attempt is made to select some examples illustrating the principle of contrast in the Ṛgvedic poetry. Prof. H.D. Velankar has pointed out some places of contrast in his notes on the hymns of *Ṛgveda*. But the learned professor has not devoted a special section to point out the various varieties of contrast with good illustrations, and this lacuna has been removed by illustrating different types of contrast with examples from Vedic texts. —D.D.K.

448. Murti, M. Srimannarayan :- *Grief in the Vedic Literature.*
VUOJ, XXXV, Pts. 1-2, 1992, pp. 83-94.

The word 'grief' is comprehensive of all sorts of mental agony prompting the man to action towards their obliteration. Thus it is inclusive of all the senses of the Sanskrit words *duḥkha*, *śoka*, *viśoka*, *kheda*, etc. Grief is thus a mental state of an individual which agitates his social behaviour in his community. The conditions causing grief may be classified into five types, namely 1) physiological 2) material 3) enviormental 4) sociological and ethical and 5) religious.

Hunger, congenital and constitutional diseases are the physiological causes of grief. Many constitutional diseases and healing hymns are referred to abundantly in the Vedic literature. For example *ṚV* 1.50.11-13 is a spell for the cure of jaundice and heart disease. The *Atharvaveda* is full of spells and rituals for protection from enemies, destruction of foes, kings etc. The Vedic seer of *Ṛgveda* 1.191 was so

much apprehensive of the consequences of disunity and quarrels that he appeals to the Gods that they at least should not get into confrontation among themselves in the heaven.

It is very striking that the Vedic poets reacted and lamented the pain and suffering of the world. 'World suffering' which was sung by the Vedic seers became the basic thought for Buddha's teachings. Patanñjali in his *Mahābhāṣya* sees the grief and its release as the motivators even for the wordly pleasures. The *Nakulīśapāśupata* school of Śaiva philosophy went to the extent of holding that the eradication of grief itself is the aim of life; the liberation of course is the nature of obtaining the state of *Īśvara* from the removal of all grief.—I.S.

449. Pathak, P.V. :- *On the Nature f the Deity TRIO: Apām Napāt, Ahirbudhnya and Aja-ekapāda.*

JIDV, IV, No. 3, 1991, pp. 39-52.

The nature of the deity TRIO found in the Vedic Saṃhitās and the other major Vedic literature has been discussed in this paper as under :

1) The word *apām nāpatam* means imperishable life-force. It represents fire also, being the grand son of water, since firewood is the son of water. It is truly an Indo- Iranian deity. It is mentioned in the ancient literature of Vedic and Persian people also in Avestan texts. Scholars identify the deity with water, cloud *etc.*

2) *Aja-ek- Pāda* is the next associate in the TRIO. Yāska explains *Aja* as *Ajana* i.e. who is driving with a single foot. Grassmann's lexicon treats the deity as genious of the storm.

3) *Ahirbudhnya* according Yāska, is serpent of the firmament. The modern scientific development has enabled to understand the deity Trio as manifestation of the natural phenomena of Tornado during different stages of its life style. *Ahirbudhanya* is the final stage of Tornado. —D.D.K.

450. Rangnekar, Maitreyee :- *The Time of Establishment of Fires (Agnyādhāna).*

VUOJ, XXX-XXXI, 1987-88, pp. 119-136.

Agnyādhāna is the primary rite for any Śrauta sacrifice. For the performance of any Śrauta Sacrifice, the sacred fires have to be established. This rite of the establishment of the fires has to be performed at a particular time to achieve the desired result. Vedic people attach

special efficacy to the time element. Different opinions can be found in the various Brāhmaṇas and Śrautasūtras about the timings for the establishment of the fires. These texts mention the suitable seasons and *nakṣatras* with respect to the different *varṇas* and the expected results. They try to justify their statements by narration of stories, mystic identifications, etymologies *etc.* to support their views. In this paper, the author has given critically all these different views mentioned in the Vedic texts. The earlier texts prescribe only a certain asterism of certain time of the day as the suitable time. Gradually any new and full moon day is said to be auspicious; then the entire bright fortnight is considered to be auspicious; later any day is said to be proper and in the end any time. Whenever an urge to establish fire arises, is said to be a auspicious. Thus the flexibility of the rules appears to be increasing in the course of time.—I.S.

451. Sarma, K.V. :- *Canons of Textual Criticism in Medieval India : Gleaned from Devarāja's Nighaṇṭu Nirvacana.*
JIDV, I, No. 2, 1988, pp. 187-192.

Devarāja Yajvan wrote his commentary called *Nighaṇṭu-nirvacana* on the *Nighaṇṭu* of Vedic words ascribed to Yāska in the 12th century. He adopts methodologies in ascertaining the correct text and commenting on it. The work provides the text-critic of today instructive information on what his counterparts did a thousand years ago. Devarāja also states his method of identifying the etymologies. The etymologies cogent to the context are accepted. In case of the remaining, the etymology is strically given in accordance of the principles enunciated by the author of the *Nirukta*. The author has strenuously ransacked all the Vedic and allied literatures which he could gather, towards the restitution of the *Nighaṇṭu*, its interpretation and illustration. Still he maintains at the end that the learned may examine in diverse ways the etymologies and illustrations of the individual words in the *Nighaṇṭu* whichever as pratings of a parrot; he has presented to the best of his ability.—P.G.

452. Sarma, R. Sreekrishna :- *The Jaiminīya- Brāhmaṇa and Kauṣītakī- Brāhmaṇa*
Br.V, LIV, 1990, pp. 151-162.

The *Kauṣītakī–Brīhmaṇa*(*KB*) of the *Ṛgveda* and the *Jaiminīya-Brāhmaṇa* (*JB*) of the same Veda are very ancient and according to some *JB* precedes *KB*. In Kerala for the *Śrauta* rituals the priests- *Hotṛ* follows

KB and the *Udgātṛ* recites the *Sāmans* from the *Jaiminīya- Sāmaveda–Saṃhitā*. There exists close co-ordination between these two branches in the rituals. The Brāhmanas belonging to these branches have affinity in many matters. The topics discussed in this paper are the Relationship between Man and the Animal, Consecration for the Sacrifices Svarasāmans, the Consecration of Kesin, Elevating oblaions, Intense Faith (*śradha*), *Agnyādhana* (gaining importance) *etc.* And both the Brāhamaṇas have the same end.—D.D.K.

453. Sharma, Gajananada :- *Vedavedika (Sanskrit).*
JIDV, III, No. 1, 1990, pp. 109-150.

The nature, origin of the Vedas, the identity of God with Veda, the philosophy of the Vedas, the *a -pauruṣ-eyatva* of the Vedas, unity of the Vedas, the *mantratva* of the *Ṛk- Yajuḥ-Śāma*, the nature of *Atharvaveda* and that of the *Brāhmaṇa* literature, the *Śukla –Kṛṣṇa* versions of the *Yajurveda*, the historicity of the *Sārasvat* text of the *Taittirīya Śākhā* and other relevant topics have been discussed thoroughly in this scholarly paper by the learned author. –P.G.

454. Sharmah, Thaneswar :- *King Tryaruṇa and Vrisha Jaana.*
JIDV, IV, No. 1, 1991, pp. 51-56.

In the Vedic society a priest cum seer had an important role to play. The early Vedic texts emphatically disclose the facts in regard to the intimate relationship between the king Patron and his Priest. Some examples are noted in this paper and such a close relation is found between king Tryaruṇa and his domestic chaplain Vṛśa Jana.

A legend related to Vṛśa and Tryaruṇa is given in the Vedic texts. One day king Tryaruna went on a short excursion in a chariot, with his priest Vṛśa Jana who drove the horses. Unfortunately a boy was run over by the vehicle who died but Vṛśa revived the boy with the help of a spell of *sāman*. Complete episode is available in this title. —D.D.K.

455. Satya Prakash& Shastry, Shama :- *The Vedāngajyotiṣa.*
JIDV, III, No. 1, 1990, pp. 65-102.

The paper deals with different aspect of the Vedānga Jyotiṣa with comparison to the other text as the Sūrya prajñāpti. The *Naksatras*, the *parva rāśis*, how to find *nakṣatra* on any *parva* day, distinction between *parva-naksatras* and *tithi-naksatras*, measure of a *nāḍikā*,

nakṣatra of the sun, yoga and its *nakṣatra, Parva Bhāśeṣa* and equivalent *Kalas,* solar year, lunar revolutions, rising of *nakṣatras* deities of *nakṣatras*, divisions of a *sāvana* day are the various topics dealt here with. This is a brief citations of equation which one has to make use frequently. Of the three factors of the problem-the known, the knowable and the ratio between the two-one has to multiply the knowledge with the known and divide the product by the ratio. Thus spoke Lagadha of his expositions of months, years *muhūrtas*, *laganas*, *parvas*, days, seasons, *ayanas* and lunar and sidereal months. –P.G.

456. Satya Prakash Sarasvati :- *The Concept of Dynamic Realism in the Vedas.*

JIDV, I, No. 2, 1988, pp. 141-150.

The article is a paper read in a seminar on the philosophy of Dynamic Realism organised by the Dayānanda Veda-Peetha. The paper intends to justify that each line of the Veda had a dynamic impact on some section of human population at some time of our history in contrast to commercialized ritualism. This statement is illustrated by quoting certain pairs of terms from the Vedas, such as (i) *Iṣa-ūrja* (food and fuel), *Anna* and energy, raw material and source of power, (ii) *Yoga-Kṣema* (acquisition of what not yet acquired but aspired and then its presentation and enhancement), iii) *Iṣṭa-pūrta* (contains *āyu* (longevity)*prāṇa* (vitality), praja (progeny), *paśu* (cattle), *kīrti* (reputation), *draviṇa* (wealth) and *brahmavarcas* (spiritual grandeur) iv) *Brahma-* kṣetra (institutions pertaining to the education of the highest type and sovereignty leading to *rāṣṭra* of numerous types). To the above pairs, a pair or *tokam- tanayam* (children and grand children) was also added for racial continuance. Corresponding to *Brahma* and *Kṣatra*, a pair of go and *aśva* has also been referred to. Another pair of Yajamāna and his wife has been conceived for the evolution of this ever- growing and ever-marching-ahead society. Dayānanda's progressive Dynamic Realism is well substantiated by his comments on two terms in the *Yajurveda Bhāṣya* i) *Yajñena Kalpantām* (27 different interpretations) ii). *Svāhā* Interpretations) Dayānanda' s scientific attitude for his philosophy of Dynamic realism is based on the concept of three eternals : i) *pūrṇamadaḥ* (perfect) ii) *Nimitta* (eternal) and iii) *Pūrṇamidam* (*upādāna* eternal). --P.G.

457. Satya Prakash Sarasvati :- *Mutilation of Śukla Yajurveda*

Saṃhitā by Ritualists of Yājñikas.
JIDV, III, No. 1, 1990, pp. 41-64.

Viniyoga, Karma, Karmayoga, Karmakāṇḍa, number of verses in the *Mādhayandin* recension, ascribing a metre to a big *kaṇḍikā*, the traditional *karmakāṇḍa* with the first *kaṇḍikā* of the *Yajurveda,* the superb and most sacred vow for the life time, mutilation of a verse by quoting *pratīkas* of various verses, mutilation of a *mantra* by appending to it the *pratīkas* of previous verses, a glorious mutilation of the verse, an illustration of unnecessary repetition in the *Yajuḥ- saṃhitā*, the phrase–*Upayāma gṛhītosi*, mutilation indication when *svāhā* appended to the end of the verses, the deva *Yajña* and the *Yajuh* verses, *Vyāhṛtis*- A gift of the *Taittirīyas*- are the various subheadings in this chapter.—P.G.

458. Satya Prakash Sarasvati :- *Yajña and Yajamāna.*
JIDV, VI, No. 1, 1993, pp. 47-53.

The word *Yajña* and *Yajamāna* have been discussed in this paper. The word *Yajña* is derived from √*Yāj*, which has three connotations- *dāna devapūjā* and *saṅgatikaraṇa*-(i) charity and benevolent help given to others are *dāna* (ii) reverence to elite, harnessing Nature's bounties for social good and keeping environment free from pollution is called *devapūjā* and iii) strengthening and enriching the society by benevolent institutions, developing science and technology etc. is called *saṅgatikaraṇa.*

Any act of public utility performed with non- attachment with its fruit, is *yajña*. The one who performs such an act, the leader, the house holder is *yajamāna*, who is also called as the *yajñapati* or the lord of the *yajña* or *gṛhapati* as the house holder, or the master of the house. —D.D.K.

459. Sharma, Mukunda Madhava :- *Veda : the Ultimate Authority of the Hindu Scriptures.*
VUOJ, XXXVI, Pts. 1-2, 1993, pp. 1-28.

The author first states that Vedas are the most sacred scriptures of the Hindu Religion. And the later Hindu scriptures : the basic works of the six schools of philosophy, the Smṛti or Dharmaśāstra works, the Purāṇas, the *Rāmāyaṇa* and the *Mahābhārata*, declare that the Veda is the ultimate authority for all the contents found in them. The illustrations are quoted from Hindu scriptures to show this fact.-- I.S.

460. Shah, Urmi Samir :- *A Comparative Study of the Method of the Disposal of the Dead in the Vedic Saṃhita and Other Cultures.*

Samā., II, No. 1, 1993, pp. 128-136.

Disposal of the dead is called eschatology which means a system of doctrines concerning final matters, as death, disposal of the deads, funeral rites etc. The present paper in confined merely to one aspect, namely the disposal of the dead.

There were two legitimate systems of the disposal of the dead in the Vedic times in India- the cremation and the burial –the references being in abundance and more as regards cremation since Agni is considered as the conveyor of the souls to the world of the fathers and the gods. Indus valley civilization shows that complete burials, fractional burials and post-cremation burials were prevalent. In Babylonia, both the methods co-existed. Treatment of the dead in other countries has been discussed in this paper.—D.D.K.

461. Sharma, Ashok :- *The Vedic System of Knowledge : The Science of Consciousness.*

JIDV, IV, No. 3, 1991, pp. 53-88.

The brilliant technological achievements in the past few decades, together with the phenomenal expansion of the capability of human mind through computers has given rise to a belief, among some scientists, that science is the only legitimate source of the knowledge of the phenomenal world. Consequently, it is generally believed that all other systems of knowledge, including the Vedas are not relevant. On the other hand, the development of quantum theory has given rise to a very profound controversy regarding basic character of nature. The author has given a vivid account of our Vedic literature to prove that our Vedas are the true source of gaining knowledge.—D.D.K.

462. Sharma, Brahmananda :- *Maharṣi Dayānandasammata Vedabhāṣ-apaddhatiḥ(The Commentaries on the Vedas and Maharṣi Dayānanda). (Sanskrit).*

JIDV, III, No. 1, 1990, pp. 159-162.

The commentaries of Maharṣi Dayānanda on the Vedas are an improvement in the commentaries of earlier commentators, specially

Sāyaṇācārya. Out of the different meaning of the Vedas one has to make choice of the proper meaning on the basis of the context.—P.G.

463. Shastri, B.R. :- *Vedic Eschatology.*
JIDV, IV, No. 3, 1991, pp. 89-98.

The Vedic seers were confident enough regarding the immortality of the soul. They believed that the souls are bound to migrate from one body to another to take birth again, as a result of their good or evil deeds unless and until they are emancipated by virtue of their spiritual knowledge and sense of non-belonging or detachment.

In the Vedic literature, the bondage of action- *karma* is taken to be solely responsible for the future birth : traditional thinkers assert- 'as we sow, so we must reap'. The seeds of transmigration of souls are traced back to the *Ṛgveda*. What type of next birth takes place has been discussed in this paper.—D.D.K.

464. Shrivastva, Urmila :- *Vedeṣu Yudham Śāntiśca (War and Peace as Described in Vedas).(Sanskrit).*
JIDV, IV, No. 3, 1991, pp. 99-106.

By the dint of their peternatural acumen, hard labour, austerity and colossal penance, our seers and sages gained power and energy for the welfare of the society. And they used their power to serve the country. Creation and maintenance of the state was their chief motif.

We are living in a veritable sea of vibratory energies which try to gain power by acquiring as much they can gain from their neighbours and attack the frail state. our sages have suggested some measures to maintain good relations with the neighbouring states or if need we should teach a good lesson to a wicked person and try to establish peace and tranquility in the Universe. Some verses for peace have been quoted from the Vedas.---D.D.K.

465. Shukla, C.K. :- *Poetesses of the Ṛgveda.*
Samā., I, No. 1, 1992, pp. 15-22.

In ancient Indian tradition the Vedas have been described as *Apauruṣeya* (not written by human being). But now a days most of the scholars are of opinion that seers of these hymns actually composed the hymns. Among these composers many belonged to the fair sex. *Bṛhaddevatā* of *Śaunaka* and *Ārṣānukram aṇi* count twenty seven poetesses who may be said to have composed the hymns. They are

Ghosa, Godhi, Wiswāvārā *etc*. These lady *ṛṣis* are in no way less gifted in poetical compositions than the male poets. The foremost of the ṛṣis is Ghoṣā, the royal princess and wife of the famous seer Kakṣivan. She was a leper and the Aṣwins had healed her disease. She composed two long hymns numbered 39 and 40 of the tenth *maṇḍala* to her credit. The works assigned to other poetesses have been discussed in detail in this article.—D.D.K.

466. Tejomitra :- *Aśvibhyām Dadhīcā Madhuvidyopadeśaḥ (Teachings of Madhuvidya to Aśvikumaras by Dadhyan). (Sanskrit).*

JIDV, III, No. 2, 1990, pp. 279-282.

The sage Ātharvana Dadhyan by his horse head gave the secret knowledge Madhuvidyā to the twin Ashvikumāras. The *Bṛhadāraṇyaka* and the *ŚatapathaBrāhmaṇa* texts bear witness to the above reference. The learned author discusses the various angles behind this episode, the historicity, the legicity and similar other matters too. Madhu Vidyā was the scientific knowledge and the episode is the favour of a scholarly teacher made to his disciple who is just like an animal knowing nothing about that science. The episode is to elaborate the psychological way of departing knowledge in the early Vedic period. How even the highest knowledge could be given to the student who was quite ignorant or who know very little about that. Such a student had to prove himself that the recipient had all the qualities of head and heart, mind and intellect before he could be given that knowledge by his teacher.—P.G.

467. Thite, Ganesh U. :- *Vrātyastoma Sacrifice.*

VUOJ, XXX-XXXI, 1987-88, pp. 63-68.

The *Vrātyastoma* is a one day Soma- sacrifice. Most of the later *Śrautasūtras* and *Gṛhyastūras* clearly say that a *Vrātya* should perform the *Vrātyastoma* and get himself purified from the sin of being a *vrātya*. In the Vāśiṣṭha-Smṛti, a *vrātya* is advised to perform among other options the *Vrātystoma* sacrifice. Only a very late text called *Vrātya Śuddhisamgraha* says that the *vrātyastoma* should be performed with the help of 'profane' fires. In the *Baudhāyana- śrautasūtra* (18.24) it has been suggested that the *Vrātyastoma* is to be performed in an indirect, metaphorical manner. But the whole treatment there is not clear.

The author is of the view that the Vedic text themselves are not quite clear regarding the performance of the *Vrātyastoma* sacrifice. If we take into consideration the high honour given to the *Vrātyas* as reflected in the 15th *Kāṇḍa* of the *Atharvaveda*, it appears that the position of the *vratyas* has undergone some changes in the course of time. Thus in earlier periods their position was honourable but in subsequent ages they were rather looked down upon and considered to be outcastes. Just as in the later period we get the detailed ritual in order to enter into the life of a *samnyāsin* in the same way, the *Vrātyastoma* sacrifices in their original form must have been a ritual to be performed in order to be a *vrātya*. And this ritual could be performed only by an *āhitāgni* who alone was authorized to perform the *śrauta* ritual.—I.S.

468. Vartak, Padmakar Vishnu :- *Genesis of Universe: Ṛgvedic Concept in Comparison with the Modern Scientific Concept.*

Samā., I, No. 1, 1992, pp. 23-30.

How did the universe, the sun, the moon and our earth came into existence has been a question of profound interest to all the intellectual inhabitants of our globe, for last few centuries. It is only during the last few decades has it become possible to tackle the problem with a correct scientific solution. It is surprising to find that the most modern concepts of the birth of the Universe put forth by the eminent scientists, are recorded in the most ancient literature the *Ṛgveda*.

The famous *Nāsadīya Śūkta* (*Ṛgveda* 1.129) has unravelled this intricate mystery which the recent scientific concepts of the Nuclear age has accepted as valid and correct. Some *mantras* of the *Nāsadīya sūkta* has been discussed which relate the true picture of the Universe. —D.D.K.

469.Vedalankar, Ram Nath :- *Vedesu 'Asura' Śabdaḥ Praśastārthe Ninditārthe ca (Sanskrit).*

JIDV, IV, No. 1, 1991, pp. 91-106.

In the Sanskrit literature the word *Asura* is known as a devil. According to Sanskrit grammar it is formed by the root √*Asu* to throw. In Vedas also this word is used at many places.

Simultaneously on hearing the word *Asura*, some malicious words come to our mind such as a devil, a ghost, a fantom *etc.* *Amarakosa* also reads *asura*, *daitya*, *daiteya*, *danuja*, enemy of Indra

disciples of Sukra and enemies of the Gods. But in the Vedas this word is not always used in this sense. Different examples from Vedas have been quoted where this word denotes auspicious figures *e.g.* Indra, Agni, Rudra, Varuna and Par Brahma also. Commentators of the Vedas have given different meanings for this word.—D.D.K.

470. Venkatachari, K.K.A. :- *The Śrīvaiṣṇava Āgamas and the Indigenous Tradition of South India.*
VUOJ, XXXVII, Pts. 1-2, 1994, pp. 91-110.

The *Nigama* (Vedic) and the *Āgama* (Non-Vedic) are the two different streams of thought and practice. The former has come as a later cultural impositions, whereas the latter (Non- Vedic or indigenous) has come down from time immemorial by way of the teachings of the Lord, to the devotees. The *Nigama* and *Āgama* traditions combined have had the resultant effect on the Hindu mind of unity in diversity. Through a sustained focus on the Śrīvaiṣṇava Āgama, the indigenous tradition of South India brought Hindu temple religion in India. Many of the rituals which form the very heart of Hindu temple religion are based on Dravidian or other indigenous traditions.

The *Āgama* and *Nigama* have been discussed in detail. *Āgama* denotes knowledge entering the mind enabling one to attain salvation. It contains seven aspects of knowledge *sṛṣṭi*, *pralaya* etc. *Nigama* also has been expounded in detail in this article.—D.D.K.

471.Vedalankar, Ram Nath :- *Ṛgvede Prakṛticitranam tathā Prāptaḥ Sandesasca (Description of Nature in Ṛgveda and its Message). (Sanskrit).*
JIDV, III, No. 2, 1990, pp. 283-292.

The paper presents a brief picture of some scenes of nature depicted in the *Ṛgveda*. It has also to be seen that the mankind can get some massage from that description of nature, be it in the form of personification of the *Araṇya* (the forest), dialogue between Viśvāmitra and the river, the twofold description of the *Ugra* and *Saumya* forms of the river Sindhu, the chariot of Vāyu, the *Vedapāṭhi* frogs, the ever young *Uṣas*, the sun, night, cloud, the two children- Soma and Surya and the description of the Maruts.—P.G.

472. Vedia, D.G. :- *Funeral Hymns in the Vedas and their Usage.*
Samā., I, No. 1, 1992, pp. 31-40.

The mother Aditi begot seven Ādityas who were immortal. So there was no question of death and rebirth. But when she delivered a child Mārtaṇḍa(the dead egg), the death came into existence. Consequently the cycle of death and rebirth came forth. Since Vedic times the sacraments such as *Garbhādhāna*, *Puṃsavana etc.* are prescribed for the would be born new life, while others except *antyeṣṭi* are concerned with the present life, Death is considered as the linking point between the present life and the future one, the *antyeṣṭi* sacrament is accepted as a terminating junction in order to provide favourable advance atmosphere to soul. The *antyeṣṭi* sacrament is mainly concerned with the detachment of the soul from the present life. It also directs the soul to the life after death. Several hymns better know as a *Yamasūkta* which is prescribed for recitation just after death have been noted in this title.—D.D.K..

473. Vidyalankar, Jaya Pal : *The Veda Saṃhitas- Valour and Heroism.* JIDV, I, No. 2 , 1988, pp. 151-159.

The reciters of Vedic hymns were full of zeal and valour and their life was replete with heroism. They were not fatalist, but they were optimistic and firmly believed in action. In *Av.* XIX. 51.1 mantra, the seer says that he is not one, but ten thousand. He asks Indra to inject into him the best of courage, power and action. He does not sit idle. He has action in his right hand and victory in the left. In *Yv.*xxxviii. 27, the seer is described as he possesses the supreme light of three glows (body, mind and soul) alongwith *Brahmateja*. In *Ṛv.* X.103.13 he calls the heroes with valiant arms so that he may remain unconquered. In the lives of the Aryans there is neither stagnation nor pessimism. Vedic prayer is a prayer to move ahead in the right direction. He asks *agni* to remove the sin that makes us go astray. Right conduct is known as *Ṛt* in the Vedic literature. May we all be pure of heart, May we, with the firm limbs and bodies, offering praises to the universal friendship has been explained beautifully in the *Yajurveda*. The essence of Vedas is not only the desire to live honourably for a hundred years without losing one's mind but also to make oneself worthy of it-Vedic dynamism comprises action, valour, physical strength, fearlessness, friendliness and mutual cooperation. All this is real rather than imaginary. The hymns of Vedas are not songs of ignorant children; these first creation of the human history contain a subtle and meaningful analysis of mysteries of Universe and truths of life. Rather than using logic and argument, the author here quotes

stanzas from the Vedas to illustrate his thesis. The picture gives a fair idea of physical strength, valour, dynamism and love of action of the Aryans and the Vedic society.—P.G.

REVIEWS

REVIEWS

ASTROLOLOGICAL SECRETS OF FRIENDSHIP, LOVE AND MARRIAGE by Gopesh Kumar Ojha and Ashutosh Ojha, Revised and Enlarged Edition, Motilal Banarsidass, Delhi, 2000, pp. 331 including Glossary of Astrological and Technical terms.

The importance of Friendship, Love and Marriage in life can never be overemphasized. The man- woman relationship as a friend, lover and spouse is significant. But what makes one successful and other not is a mysterious question.

The book reveals that it is the placement of stars which accounts for the hidden astrological secrets of love, friendship and marriage and fructification of their effects. Furthermore, it deals with the female horoscopes in particular to show how do they control men.

First published in 1959, under the title- **1000 Aphorisms on Love and Marriage** the work has been updated and revised thoroughly. Appendices and glossary of the two parts *viz.* the western and the Hindu, have been dubbed together. Certain chapters have been rearranged, combined and expanded so that the book becomes complete in itself.

The chapters of Part I, *i.e.* Western Astrology are under the titles: (i) Principles to open the Astrological secrets of Friendship, Love and Marriage, (ii) The Three Centres (iii) Aphorisms of Planets (iv) Mutual Harmony (v) Timing of events–General Principles (vi) Directions of Planets, Houses and their Lords (vii) Transits.

The chapters of Part II, *i.e.* Hindu Astrology are under the titles: (i) Aphorisms of Plantes (ii) Lords of Houses (iii) Female Nativities (iv) Mutual Harmon (v)Timing of events and finally (vi) Transits.

There are five important Appendices: (i) Calculation of Direction in Western Astrology (ii) Dasha– Antardarshas (iii) Friendship and Enmity of Plantes (iv) Sub-division and finally (v) Precession of Equinoxes and Nutation from 1900 to 2032 on Ist January.

Introduction deals with the topics: (i) How to find longitudes of planets (ii) How to find Declination of planets (iii) How to find the rising sign or lagna (v) Aspects (vi) Orbs of influence (vii) Parallels. It also deals the steps to be taken to convert a western type of horoscope into a horoscope according to Hindu system.

The author points out that with first three months study of this book, one will be able to unfold the subject and then with practice he will become perfect.

Rahu and Ketu are the nodes of northern and southern moon and these have been assigned place of importance in Hindu astrology while in western Astrology, the influence of three new planets, Herschel Uranus, Neptune and Pluto is also taken into consideration. Now modern Hindu Astrologers have started giving consideration to the effect of these planets and the authors agree with them, however they purposely omit the influence of Pluto, because of the orbit of that planet is very erratic and nothing can be said with certainty about its influence on married life or love affairs.

The purpose of the book is twofold : (i) to keep exclusively within the limits of the subject-matter, which comes under 'Love and Marriage' and thus confine the study to human emotions and affairs dealing with this department of life alone and (ii) to explain the subject with 'simplicity of arrangement' to take one example, the author deals with the influence of the (1) Sun in twelve signs (2) Sun in twelve houses (3) Moon in twelve signs (4)Moon in twelve houses and so on.

Another consideration which seems to prompt the author to bring out this book is to make available the principles and practice of western as well as Hindu Astrology in one single Volume. The first difference between the two systems is of the moveable or fixed zodiac. The second difference between the two systems is that of applications by Aspects. The third major difference is of Directions.

To those readers who do not believe in this ancient science of astrology, the author says that there is no mystery about astrology. It is as clear and simple as any other branch of science. The mighty Sun gives us heat and light. Even a layman understands these two phenomena. But the various other elements, which are directly attributable to Sun's rays can be detected only by an analysis and examination of Sun's rays by means of spectroscope. But what instrument would be more sensitive and susceptible to those influences than the human body itself. Our ignorance of the magnitude and nature of the beneficent Jupiter or the malignant Saturn or the markedly Mars or the luxuriously benign Venus should not shut our eyes to the prepondering influence that these planets exert over one our minds and spirit and shape our destinies both directly and indirectly.

Parmanand Gupta

YOGA TANTRA AND SENSUOUSNESS IN ART by T.N. Mishra Pub. D.K. Printworld (P) Ltd. New Delhi, under the series, Tantra in Contemporary Researches, No. 3, first Indian edition, 2003,

pp. 136 with 18 Art illustrations (18 Col. photos), Glossary, Bibliography, Index, 25 cm, Price : Rs. 600/-,US $ 30.

The book contains interesting materials useful for all scholars of Indian art, philosophy and spirituality. Abounding in illustrations and extensive in notes and references to ancient scholarly treatises and exponents of Yoga and Tantra, the work reflects the impact of the philosophy of Yoga-Tantra with its subtle sensuality on Indian secular and religious architecture and sculpture.

Dr. T.N. Mishra, a noted research scholar, during the course of exploring the meaningful Yoga, discusses certain related aspects which include an analysis of the philosophy of Yoga Tantra, a clear cut understanding of *ulṭā-sādhanā* or Regressive Process, *etc.* The moral and philosophical annotation of the word Yoga also calls for an intensive introspection of the yogic *sādhanā* of Sahajīyas and the yogic *Sādhanā* in Buddhism. These issues have also been thoroughly dealt with here, and the outcome of this book in personal realization of the author on these topics.

A thorough research goes into the theoretical foundations of Yoga, tracing its root to the sacred scriptures and explaining the goal of Yoga, the discipline it involves, Yoga Psychology its techniques and stages and classification and practice of Yoga as Mantra-Yoga, Laya-Yoga-, Haṭha-Yoga and Rājayoga. It comprehensively examines the aim and philosophy of Yoga- Tantra and the way to awaken the Kuṇḍalini through the cakras practising Yoga-Tantra. A detailed analysis of the *Yoga-sādhanā* by different peoples, such as the Nātha Siddhas, the Vaiṣṇavaits and the Buddhists and its reflections in different school of Arts in the back ground of the Vedic and Post- vedic practices has made this work all the more interesting.

Finally, an attempt has been made here to understand the concepts of Yoga and Tantra as reflected in Indian art through the ages and how such concepts moulded Indian art and introduced the philosophy of Yoga-Tantra, on the one hand and the evident yet, subtle sensualism, on the other, in the religious as well as secular art of India.

The author, in the introduction, remarks that 'so much ado has been made about the frank eroticism of the sculptures of the religious shrines, that perhaps, now the time, has come for a valid observation'. A creative sensuousness has always been regarded as an important source of energy of vital urge in life, and this is as much true in religion and spiritual quest as is the quest for expressions; and the *maithuna* idea of this Sādhanā finds most creative expression.

Certainly, the odour and sweat of sex is made sacred and no shame in attached to it. This blissful condition comes to be epitomized in the word *ānada*; and in the Upaniṣads, the essence of all human knowledge is comprehended under this concept, identified with the Ultimate Reality. Feudal social conditions were the right soil for the development of Tantric art and religion. The erotic sculpture is not Tantric art but art as influenced by Tantrism and sensualised without being functionally related to Tantric Sādhanā.

Parmanand Gupta

AHIṂSĀ, ANEKĀNTA AND JAINISM Ed. Tara Sethia, Pub. Motilal Banarsidass Publishers Pvt. Ltd. 41, U.A. Bungalow Road, Jawahar Nagar, Delhi, 2004, Price : Rs. 195/-

Present work 'Ahiṃsā Anekānta and Jainism' edited by Tara Sethia is a collection of articles written by eminent scholars of Jainism. This book is divided into three sections. In first section four articles were taken on the Ahiṃsā and its significance today. Kristi Wiley in his article expressed that Jaina doctrine of Ahiṃsā is based on rational consciousness or a proper view of reality (Samyaktva). In 'Jaina response to Terrorism' by Kimskoog complete description is given that how as more and more people reach the state of true vision (Samyak-darśana) and move to higher *guṇasthānas* (stage of spiritual awakening), the chances of greater world peace increase and overall sentiments of aggression and suffering will decrease. Padmanabha S. Jain and Satish Kumar also expressed their views on 'Just War' and 'Non violence'.

Second section deals with six articles on 'Anekānta in Jainism & Contemporary context'. In the article 'Mahāvīra, Anekāntavāda and the world Today' by Samaṇi Charitrapragya approach of Anekānta is described. According to her this approach allows us to be more understanding. The very recognition and respect for others will help us in vision and create a non-violent world order. In John M. Koller's article 'Why is Anekāntavāda Important', he emphasizes on 'epistemological respect for all points of views'. Anne valley in his article beautifully depicts his views that reality itself is many sided. In 'Anekānta in present day social life' by Kamla Jain, the solutions of present days problems are seen. Paul Dundas and Christopher K Chapple's article also revolves around 'Approach to Religious Tolerance, Religious Dissonance and Reconciliation'.

In the third section, Jainism in history, text books and in Arts and Epigraphy is explained. This section shows that coverage of Jainism in text books is inadequate.

The students of Jainism and Indological Studies will be grateful to Tara Sethia who preserved the collection of articles in book form. They will be also grateful to house of Motilal Banarsidass for making this important and nicely printed book/work available at affordable price.

D.C. Jain

RĀMACARITAMĀNASA IN SOUTH AFRICA by Usha Devi Shukla, Pub. Motilal Banarsidass, Delhi, 2002, pp. XIV+228, Price : Not mentioned.

Rāmakathā was transporated across the seas in ancient times to spread the glory of Śrī Rāma. Tulsīdāsa wrote his *Rāmacaritamānsa* Svāntaḥsukhāya, yet it gave joy and hope to millions in 16th century India and does so to millions today all over the world. This book details the role of the Rāma in the lives of the Hindi speaking indentured labourers and their progeny in South Africa; and their perceptions of Śrī Rāma and the *Rāmacaritamānsa*. The research in this publication, so assiduously executed, provides insights into the historical development of Rāmabhakti and the role of the *Rāmacaritamānasa* therein. In South Africa the *Rāmacaritamānasa* of Goswāmi Tulsīdasā has been exercising its heart-healing powers ever since November 1860 when North Indian Girmitiyas landed in the part of Durban with a bare possessions and their *Rāmāyaṇas*, Śrī Rāma, far from home in Lanka said to Lakṣmaṇa, *Jananī Janmabhūmiśca Svargādapi Garīyasī*, but for the poor children of Mother India who left her lap to seek a better life, Śrī Rāma was their beacon of light. If their God Śrī Rāma could have endured all forms of hardships, they, his devotees were prepared to face all calamities in their new country in which so many of them eventually settled.

The *Rāmcaritamānasa* had become a *vade mecum* to these immigrants because it expounds the principles of the Vedas, Upaniṣads and Purāṇas and could provide for every exigency of life and every state of human emotion. To the majority of the South African Hindi speakers, Rāma is no myth, on the other hand he is generally regarded as God or His Avatāra. The *Rāmacaritamānsa* has greatly influenced the personal family and social lives of the Hindi people and this has a direct bearing on their daily conduct and behaviour. They strongly believe that the *Rāmāyaṇa* with its

concepts of Dharma and Karma, has the capacity to mould a society and a nation towards perfection. The moral and ethical teachings of the *Rāmacaritamānasa*, its *dhārmika* principles, devotion, its characters and their sublime qualities are most relevant and appropriate in the present time thus sustaining the appeal and attraction of the *Rāmacaritamānasa*. It is accepted as a great epic and also as profound devotional, scriptural literature. It has played an important and significant role in the upliftment of Hinduism in South Africa. An important finding is that there are a large number of *Rāmabhkatas* in the country who have a very deep knowledge and love for this scripture. People who own *Rāmāyaṇas* treasure them as prized possessions which they respect and revere and rightfully so since it is popularly believed that one can attain *mokṣa* which is the highest goal of all the Hindus. The present day perceptions of the Hindi speakers lead to the conclusion that Tulsīdasā's work and faith have found fertile ground even after four centuries in foreign lands. This is testimony to the depth of his faith and perceptions regarding the ways of God and the ways of man. His ideals of family relationships, his portrayal of Śrī Rāma's love for all beings and his steadfastness in the face of adversity as well as His devotion to duty appeal to more than 80 percent of people canvassed in the survey. The author opines that *Rāmacaritamānasa* continues to provide guidance, solace and inspiration to the descendants of the indentured labourers. Its role as agent of religio- cultural continuity amongst-Hindi- speaking Hindus clearly indicates its importance in the years to come.

Indu Sharma

INFLUENCE OF NYĀYA PHILOSOPHY ON SANSKRIT POETICS by Dr. Sweta Prajapati, Pub. Paramamitra Prakashan, Delhi- 110095 (India), 1998, pp. XXII+275, Price: Rs. 400/-

It is a thesis for the Ph.D. Degree, but is a very deep and genuine research work in the field of comparative study, showing influence of one branch of thinking on the other branch. Each philosophical system has a special base in deciding the genuineness of the different theories adopted in Sanskrit poetics by the various scholars. Nyāya epistemology developed in Navya Nyāya and in Buddhist Logic. On Sanskrit poetics specially, on the theories of *Sābda Śakti*, *Rasa* and *Alaṇkāra* Nyāya Philosophy has much influence.

Erudite scholar, Dr. Sweta Prajapati has submitted detailed discussion about the relevant literature about Nyāya and Sanskrit poetics in seven chapters. In introductory chapter after giving a brief

survey of Sanskrit poetics has shown the influence of Grammar and other philosophical systems other then Nyāya on Poetics observations. To justify the study, first of all a brief history of the development of Nyāya system has been given. Then the influence of Nyāya on the criticism of *Doṣas*, *Alankāras* and *Rasa* has been dealt with and an analytical exposition on the basis of theory of *Anumāna* has been given. Sankula, Mahima Bhatta, Vishvanatha, Jogannatha and Appaya Dixit have shown the influence of Nyāya methodology on poetic discussions and propositions of poetic theories.

Thus this work shows the insight and scholarship of the learned author and is very much beneficial to the students of interdisciplinary and comparative studies in Indian Śāstras.

The get up of the publication is good, but there are some typographical mistakes which can be removed in the next edition, as the book is much liked by the serious thinkers of Śāstras relating to poetics.

K. C. Vidyalankar

AYURVEDA THE GENTLE HEALTH SYSTEM by Hans H. Rhyner, Motilal Banarsidass Publishers, Delhi, First Indian edition, 1998, pp. 144, Price: Rs. 295/- (Cloth), Rs. 275/-(Paper).

The book under review is a unique work on the Āyurveda the renowned health system of India and the ancient world. Āyurveda developed over centuries as a holistic medical system. Including āyurvedic medicine in the health-care system should not viewed as competitions, but as an effective addition for the treatment of chronic and psychosomatic illness where modern medicine is only marginally successful.

After Introduction, there are ten chapters in the book. First chapter 'Āyurveda, the Mother of Medicine' presents the history and legends of Āyurveda. The author introduces the eight different disciplines of Āyurveda (*aṣṭānga* āyurveda), *viz. Kāyacikitsā* (general medicine), *Bāla-cikitsā* or *Kaumārabhṛtya* (pediatrics), *Bhūtavidyā* or *Graha-cikitsā* (psychiatry), *Ūrdhvacikitsā* or *Śālākya* (ears, nose, throat and ophthamology), *Śalya-tantra* (surgery), *Agada-tantra* (toxicology), *Rasāyana* (geriatrics) and *Vājīkaraṇa* (sexology). He describes subject-matter on the classic Āyurveda text books *Carakasaṃhitā*, *Suśrutasaṃhita* and *Aṣṭāngahṛdaya* under *Bṛhattrayī* and *Mādhavanidāna*, *Śārngadharasaṃhitā* and *Bhāvaprakāśa* under *Laghutrayī*.

Second chapter describes the Philosophical and Medical basis (*adhiṣṭhāna tattva*). The author says that Āyurveda integrates

six classic systems of thought- *Sāṃkhya*, *Yoga*, *Nyāya*, *Vaiśeṣika*, *Vedānta* and *Mīmāmsā* in the following way :-

Sāṃkhya-	Thesis of evolution
Yoga-	Displine of body and spirit
Nyāya-	Logic
Vaiśeṣika-	Science of atoms
Vedānta-	Esoterica
Mīmāṃsā-	Responsibilities and reward

Third chapter is related to the Bio-Typology (*Prakṛti parīkṣā*). The author categorizes four bio-types :-

Vāta-prakṛti- a person with a dominant vāta bio-energy.
Pitta-prakṛti- a person with a dominant pitta bio energy.
Kapha-prakṛti- a person with a dominant kapha bio-energy.
Sama-prakṛti- a person with balanced bio-energies.

Fourth Chapter analyses the Anatomical aspects (*Śarīra*). The human body consists of different channels (*śrotas*) that supply nutrition to tissues and organs and contribute to the task of keeping the whole organism clean. The author elaborates the 13 different systems and their functioning depicted as in *Carakasaṃhitā*. Chapter also contains material on bones, joints, muscles, tendons and capillaries.

Fifth chapter describes the Pathology and Diagnoses (*nidāna*). It throws the light on Health, Illness, Causes of illness, Four kinds of illness, Six stages of Pathogenesis, Diagnostic aspect of *Nidāna* etc.

Sixth Chapter gives the details of Treatment Strategies (*cikitsā*) and Seventh Chapter formulates useful guidelines on proper diet. Eighth Chapter describes the life-style divided into four groups : (i) Rules for the day, (ii) Rules for the Night, (iii) Rules for the different Seasons and (iv) Regulation of Natural Bodily Urges.

Ninth chapter discusses the External Cleansing Methods. The author describes the traditional therapies of Āyurveda namely Oil Therapy, Ointment Applications, Medicinal Bandages, Messages Towards the Heart, Pressure Massage *etc*. In the Tenth chapter the author describes the Internal Cleansing Therapy. *Pañcakarma*, Emesis(*vamana*), Purging (*virecana*), Eneme (*vasti*), Phlebotomy (*raktamokṣa*), Calming Therapies (*saṃsamana*), Internal Oil Therapy (*snehāpanama*) and Rejuvenat in and Strengthening Therapy are the main points discussed in this chapter.

At the end, the author provides an Index of words for the benefit of readers.

In this way the author has dealt with many specific treatments for a variety of illness, with suggestions for daily living,

including nutrition, relief of stress and detoxifying environmental pollutions.

The book is equally useful for physicians and for people who are generally interested in Āyurvedic healing methods. Here, at last is an easy-to-read, lavishly illustrated book that shows how it works. The book can be considered a scholarly introduction to the Indian Medical Science. This is a valuable asset to all those who have been interested in Indological Studies.

The author deserves all appreciations for his clear style of writing. The book is nicely got up.

Shri Krishan Sharma

ELEPHANTA-THE CAVE OF SHIVA By Carmel Berkson, Pub. Motilal Banarsidass, Delhi, 1999, pp. I- XV+ 1-51, Price : Rs. 600/-

The book under review consists of three essays written by Carmel Berkson, George Michell and Wendy Doniger O' Flaherty under the headings 'The Historical Context and Evolution of Style at Elephanta', 'The Architecture of Elephanta : An Interpretation', 'The Myths Depicted at Elephanta' alongwith various fascinating photographs justifying the views expressed in the essays. On the whole the book helps the reader to acquire knowledge about the 16th century temple cave situated on Elephanta Island. The writer and the photographer have successfully attempted to present before the reader the significance and spirit of the sculpture which represent the extraordinary power of Lord Śiva. They prove him to be the greatest of all Hindu Gods. All the essays are capable of bringing to light the significance of the spirit and the historical background of the sculptures. George Michell goes a step further by declaring it to be the residence of Lord Śiva and the structure of the Universe as a whole. The figures of 'The Key to the Sculpture at Elephanta', 'The Plan of the Main Cave of Elephanta', 'The Two Circle Determining the Position of the Linga and the Eternal Śiva Image', 'Layout of the plan in Squares, 'Relationship of Circles and Squares' 'Squares and Axes Superimpose on Temple Plan', 'East to West Axes Leading to Linga', 'North to South Axes Leading to Eternal Śiva' and 'Four Groups of Sculpture', as well as ' The Figure of the Power of Linga Radiating Outward in Four Directions', make it intelligible to the reader. In a nutshell, the book goes to prove that Śiva and Pārvatī are the king and the queen of the Universe. The book carries an immense value not only for lovers of sculpture but also for the devotees of Lord Śiva. It has got a fine get up and flawless printing.

Indu Sharma

SIDDHASENA DIVAKARA'S SANMATI TARKA– with a Critical Introduction and an Original Commentary by Pandita Sukhlalji Sanghavi and Pandita Bechardasji Doshi, Translated by A.S. Gopani, Pub. L.D. Institute of Indology, Ahmedabad-9, 2000, pp. 1-162, Prices: 225/-

The book under review is the English translation of Gujarati edition of Siddhasena's *Sanmati Tarka*. Originally it was published in five volumes between the years 1924-1931. The present volume consists of two parts. The first part is divided into four subheads as under: (1) Siddhasena Divakara, which is further subdivided into four subdivisions named- Siddhasena's date, Material for his life, Siddhasena and other Jain Ācāryas, Siddhasena and other Non-Jain Ācāryas. The second part pertains to commentator Abhayadev. The third consists *Sanmati* and its commentary. The fourth part deals with *Dvātriṃśikās* of Siddhasena.

The second part of the volume consists of three chapters. First chapter pertains to *Gāthā*, which covers introductory verse in form of a panegyric, *tarka* and its objects, subject matter of *Sanmati Tarka*, subdivision of *Dravyāstikanaya* and *Rju-Sūtra-naya*. It also provides the reader with a brief account of the principle-*nayas*, their provinces, the reasons for overlapping of these *nayas* their mutual attitude, the explanation about there becoming wrong and being regarded as a right. It concludes with a place of exception in Jain view. The second chapter deals with the philosophical aspects and the author's viewpoint as well as an attempt of proving himself right. The third chapter deals with the logic put- forth by the author regarding *Sanmati*. It also consists of the discussion on oneness and repetition of the view that the substance and its quality are absolutely different. In the end, it proves that the knowledge and the practice must go hand in hand. It concludes with the verse, which means 'be good to Jainism which is the repository of all heresies and which is the nectar of nectars and which is easily understood by those desirous of revolution'.

The translators have fully succeeded in their object as the English translation conveys the true sense and the spirit of its original. The book can prove an asset for the researchers who want to dive deep into the *Sanmati Tarka* without knowledge of Prakrit-language as the author has left no stone unturned to quote the original text wherever essential. It can be helpful for the students of the comparative study of religions. It throws sufficient light on the main doctrine of Jainism known as Anekāntavāda. Siddhasena Divakara is considered to be the father of Jain *naya*, Jain logic in Śvetāmbara

tradition. English translation has fully succeeded in making Anekāntavāda accessible to the common man who is interested in attaining acquaintance with Jain philosophy. The special feature of the book is the inclusion of critical comparison of *Mulācāra* in it. On the whole, it is a sincere effort towards popularizing Jain Darśana in present age.

Indu Sharma

LIVING IN GOD by Roy Eugene Davis, Pub. Motilal Banarsidass Publishers, Delhi, 1988, pp. 159, Price : Rs. 195/- (cloth), Rs. 95/- (paper).

'Living in God' written by Roy Eugene Davis published by Motilal Banarsidass consists of 366 themes for daily meditative contemplation and spiritual enrichment. As admitted by the writer some of these themes are from his previous writings. The writer himself is a world-renowned teacher of meditation and spiritual growth. He was ordained by Paramahaṃsa Yogānanda. The spiritual enrichment has remained the real purpose of human life since the dawn of civilization as the Indian thinkers and philosophers have always been inspiring the masses to refrain from falsity and seek the truth, proceed from darkness to light and strive to win over mortality to seek immortality. The main purpose of the writer is to inspire and motivate readers to live skillfully and effectively for their highest good.

The book opens with a note on the process of meditating in the sanctuary of the soul. The themes contained in the book are serially numbered not only date wise but also month-wise. Every page ends with an authentic affirmation, which has got universal and infinite relevance.

At the end of every month, there are guidelines for using affirmations effectively. The month of February consists of twenty-nine themes. The last one is meant for the leap year. The book also contains hints guiding the reader to abide in his nature. In the end of the month of March we find a note with some blank lines for writing our hopes, dreams and plans fulfilling all our meaningful purposes. Similarly in the end of every month, we find notes to justify the various types of spiritual enrichment attained by us. In a nutshell, this book consists of 366 gems that can help a man to be capable of living in God. The affirmations contained therein become its special features as they represent the fundamental thoughts of all the renowned thinkers and ardent believers in living in God. If fully practiced it is sure to awaken and actualize the qualities of the soul and provide awareness for demonstrating excellence.

Indu Shama

KĀṆVAŚATAPATHABRĀHMAṆAM, Vol. V, Edited and Translated by C.R. Swaminathan, Pub. Indira Gandhi National Centre for the Arts, New Delhi and Motilal Banarsidass Publishers Pvt. Ltd., Delhi : I.G.N.C.A. K.M.S.-39, 2005, pp. ix+225, Price Rs. 495/-.

This is the 39th work under the Kalāmūlaśāstra Series of the Indira Gandhi National Centre for the Arts and Vth part of *Kāṇvaśatapathabrāhmaṇam* comprising *Hastighaṭakāṇḍam* (IX.1.1.1 to 1X.5.4.22) and *Citikāṇḍam* (X.1.1.1 to X.5.4.8) juxtaposingly giving the text and English Translation on even and odd numbers of pages. This attempt is under the broad prospective of I.G.N.C.A. promoted to recontextualise the arts through texts that lay the foundations of the Indian artistic traditions. Embodying the ritualistic interpretation of vedic mantras of *Kāṇva* recensions of *Vājasanayīsamhitā- Kāṇvaśatapatha* is a very important text in Brāhmaṇas and was out of print for a long period. I am sure that it is going to serve a very useful purpose of the researchers and Indologists through out the world. It will facilitate access to a primary text of fundamental importance.

The *Śatapathabrāhmanam* belongs to *Śuklayajurveda* and is found in two recensions known as *Kāṇva* and *Mādhyandina*. The *Mādhyandina Śatapathabrāhmaṇam* was first edited by Weber in the year 1923 and its English translation was rendered by Eggeling. In the case of *Kāṇvaśatapatha*, Prof. Caland in the year 1926 published the critical edition only of the first seven *kāṇḍas*, in respect of subsequent ten *kāṇḍas* he only pointed out main deviations in the two recensions. The editor and translator of the text has taken Prof. Eggeling's rendering of the *MādhyandinaŚatapatha* as a 'guiding light' and has acknowledged dependence of the same.

This edition has surely improved the former critical edition of Caland as all the MSS. used in former were rechecked and re-collated in respect of the entire text by procuring their original copies. In former edition handwritten copies of these MSS. having scribal mistakes had been used. Present edition have also made use of a published version of *Kāṇvaśatapatha* in two volumes in Telugu script and which was not seen by Caland. This edition is having the credit of have been produced at a time when oral tradition of *Satapatha* study was alive. One of the most valuable manuscripts procured by the editor and which also was not available to Caland, is the one in possession of Pt. Marthanda Dikshit of Hubli, Karnataka. It is a paper MS. well accentuated and fully complete. It was got prepared by the late Chidambara Dikshitar of Hubli who belonged to the last generation of svādhyāyins who inherited and maintained the

oral tradition of *Śatapatha Adhyayana*. This MS. was of an immense importance and of high order, because, it was recorded by a person himself well-versed in the oral recitation. The editor has also collated for other MSS. of the same tradition. These MSS. have greatly helped the editor in solving the riddles particularly in the matter of accentuation. In the cases of doubts the editor has consulted the commentaries of Sāyaṇa and Harisvāmin on *Mādhyandina* recension. The MSS. in Grantha or Telugue scripts which were obtained by Caland for collation in the form of Devanagari transcripts, have obviously carried some human scribal errors causing some difficulties for Caland. The present editor has rectified these cases by directly rechecking the original manuscripts. This edition deserves credit to have been prepared with direct consultation and involvement of oral tradition which is surely more authentic than the manuscripts which are copies of the copies.

It is evident that the present edition is surely improved and presenting an authentic text alongwith an authentic translation. The Printing is flawless, free of errors and misprints and get up is very attractive. Price is also reasonable.

Ranvir Singh

JAINISM THE WORLD OF CONQUERORS, Volume I & II by Nathubhai Shah, Pub. Motilal Banarsidass Publishers Private Ltd. Delhi, pp. XIV+ 330 & XIV +322, Price: Rs. 795/-

This work is a remarkable example of dedication and hard work. It has covered the in-depth aspects of Jain religion. The first volume is devoted to the antiquity of Jainism, Jain history including Jain Tirthankaras, prominent Ācaryas, the Jain Sangha *etc*. During the description of Jain tradition it defines Jainism in beautiful words as "a religion, a philosophy, a way of life, taught and preached in past by countless Jinas (and which will be taught in future by other Jinas)."

Vol.-I is divided into 7 chapters. Chapter-1 is a introduction and Chapter- 2 deals with history of Jainism. 'Teachings of Mahavira' explained with charts, tables and pictures, in chapter- 3 are unparallel. Chapter of popular Jainism and Jainism in the modern world is again taken in beautiful manner. Dr. Shah beautifully described the 'Environmental Concerns and Jain Principals' and 'Vegetarianism' in this chapter. He has depicted the Jain food- habits and its characteristics in detail which was never done before in such beautiful manner.

Vol.-II deals with sacred literature, Jain views of the universe, Jain philosophy, Jain logic, Science & Jainism, Jain

Heritage *etc.* First few pages of chapter-1 are a detail description of Jain symbols and its teachings. 'The Jain view of Universe' chapter contains cosmological concepts as given in large number of Jain Texts. Dr. Shah has covered the concept of 'the end of the world' also in this chapter. He has presented the practical views of Jain Philosophy while describing fourth principle he explains that "human beings are solely responsible for their future; all can separate their own souls from karmic matter attached to them." This is most practical relevant view point now-a-days. He compiles the karma-philosophy of Jainism in excellent manner. He expresses views on Nature, Modes, Cause of Karmic Bondage, Limits of Karma, Realisation, Modification of Karma theory beautifully. Each chapter of this volume is comprehensive and is a model of clarity and brevity.

The entire work is a bridge between past, present & future and is animated by contemporary concerns of modern life. A lot of thanks to Dr. Shah for this outstanding contribution to Jainism.

D.C. Jain

THE DAILY EVENING AND MORNING OFFERING (AGNIHOTRA) ACCORDING TO THE BRĀHMAṆAS by H.W. Bodewitz, Pub. Motilal Banarsidass, Delhi- 110007, 2003, pp. XII + 211, Price: Rs. 195/-

Professor Bodewitz has done hard work to trace out the tradition of Agnihotra on the basis of passage found in Brāhmaṇa literature found in India, but he has depended upon the translations of about ten important Brāhmaṇas. He has divided all the available material in eighteen chapters.

In the first chapter he discusses about the myth, on which the origin of the rite is based. In the second chapter he has shown the connection of 'creation' and primeval Agnihotra. Then he shows that Sūrya (Sun) and Vāyu (air) are also have same relation with Agnihotra where the oblations of milk were given. In fourth chapter the right time for the performance of Agnihotra has been decided according to the reference found in Brāhmaṇas. Fifth chapter deals with the ingredients of oblation.

In sixth chapter systemic treatment of the ritual has been given. In seventh chapter details about the sacrifice and performance are narrated. Other twelve chapters describe the manners, symbolism, interpretation and other important details related to Agnihotra.

Thus, it shows that the learned author had careful studied the extensive references found in Brāhmaṇas and has given the clear

interpretation of the material in a planned manner. He has presented the idea, the central meaning of the oblation in the fire are related to the belief that the sun is offered into fire in the evening and fire into the sun in the morning.

In brief the erudite, assiduous and well-learned author has made a pathway to understand the mysterious tradition of Agnihotra in ancient India.

The first edition of the book was out in 1976 from Netherland and now it has come out in paper back in 2003 from the established publisher in India for the Indian readers. However, the conclusion found by the author has the back- ground of evolution theory while in India it is an eternal faith in God and its message found in the Vedas, hence it requires to review the idea.

K.C. Vidyalankar

THE UPANAYANA, THE HINDU CEREMONIES OF THE SACRED THREAD, by R.C. Prasad, Pub. Motilal Banarsidass, Delhi, 1997, pp.XI+191, Price: 115/-

Upanayana, is one of the sixteen Saṃskāras or purifictory rites of Hindus to purify the character of individual from the birth upto death. When a boy becomes about six years is sent to a ācārya to start his education. For the purpose he was invested with a sacred thread(yajñopaveeta) and it was considered that he is endowed with second birth to get the knowledge, living in the company of a preceptor.

The ceremony is divided into three parts :- 1. Pūjā or worship of various deities, 2. Tonsure ceremony, when the hairs on the head of the boy are shaved and; 3. Upanayana- to bring the boy near to a characterful and well-versed, intelligent person, who is called Guru, the preceptor. According to Atharvaveda, Acārya takes the boy in his womb to give him second birth after proper education.

Dr. Prasad had translated into English all the procedure and holy mantras, recited by the Purohita (family priest) at the time of performance of those rites. Dr. Prasad an expert of English language and well-versed in the ceremonial rituals and their procedures. The translation is in a chaste and fluent style and expressed the internal and symbolic meaning of the rites and of the hymns, recited at the time of ceremony.

In addition to three divisions of ceremonial rites he has given detailed introduction in which he has quoted references regarding the qualification of the priest. He should be a learned scholar and have full faith in Vedas, know the rites properly and have the knowledge

of rules of conduct. Sacrificers (yajamanas) also should be pure in character, body and garments *etc.*

Three appendices provide with the difference of rites in various scriptural books and a glossary and word index for handy knowledge of the echnical terms and references from the other treatises about the ceremony.

Though the author has quoted all the stanzas and mantras with translation in English, but it would be of much help, if the references of books from which those are taken, be given.

The get up and printing of the book is good in paper back binding. The persons who are not acquainted with Sanskrit language, but are interested to know the rituals to be performed at the time of Upanayana Saṃskāra will be benefited to know the procedure and the significance of the rites.

K.C. Vidyalankar

INFORMATION OF RESEARCH CONDUCTED/ BEING CONDUCTED AT DIFFERENT UNIVERSITIES/ INSTITUTIONS IN INDIA

TITLE OF DOCTORAL THESES

Sr. No.	Title of the Thesis	Research Scholar	University	Year of Award
	I-ARCHAEOLOGY			
	Ph.D/D.Phil.(Degree Awarded)			
1.	A Study of Black and Red Ware of Western Chalcolithic Cultures- A Natural- Science Approach.	Kajal Shah	Baroda	2002
	Subjects on which Research is being Conducted			
	Ph.D./D.Phil.			
2.	Archaeology of Little Rann of Kuchchh.	Arun Malik	Baroda	
3.	Township Approach of Archaeology with Special Reference to Harappan Culture of Gujarat.	Bhawani Prasad Sharma	Baroda	
4.	Settlement Patterns in Early Historic Period in India.	Kalini P. Khandwala	Baroda	
	II- ARTS & CRAFTS			
	Ph.D./ D. Phil.(Degrees Awarded)			
1.	Vaiṣṇava Iconography of Kerala.	Preeta Nayar	Baroda	2001
2.	Crafts and Craftsman in Bihar- Seventeenth and Eighteenth Centuries.	Asha Shukla	J.N.U. Delhi	2002
3.	Ādhyātmika Dṛṣṭikoṇa se Himachal Pradesh ke Loka-Sangīta kā Viśleṣaṇātmaka Adhyayana.	Hemender Kumar	Kurukshetra	2002
4.	Kālidāsa kī Racanāon kā Sangītika Anuśilana : Gāyana, Vādana evam Nṛtya.	Priyanka Vaidya	Vikram Uni. Ujjain	2002
	Subjects on which Research is being Conducted			
	Ph.D./D.Phil.			
5.	Contribution of Abhilasitārthacintāmaṇi to Indian Music.	T.S. Sathyavathi	Banglore	
6.	Cognitive Content of Indian Rock Arts.	Urmi Biswas	Baroda	

III - EPICS AND PURANAS

Ph.D./D.Phil. (Degrees Awarded)

1. Vālmīki-Rāmayāṇa Gṛhasthāśrama Dharma Svarūpam.	A.S.V. Mahalakshmamma	Andhra	2001
2. Vālmīki-Rāmāyaṇa men Bhakti-Rasa.	Maya Shrivastva	A.P.S. Uni. Rewa	2001
3. Agni-Purāṇa men Vastutava kā Nirūpaṇa.	Sita Ram Mishra	A.P.S. Uni. Rewa	2001
4 .Śrīmad Bhāgavata men Śiṣṭācāra kā Swarūpa : Eka Pariśīlana.	Sita Ram Dwivedi	Bilaspur	2001
5. Viṣṇudharmottara-Purāṇāntargata Sāhityika Sāmagriyon kā Vivecanātmaka Adhyayana.	Birender Shukla	Darbhanga	2001
6. Mahābhārata Kālīna Sāmājika Vyavasthā : Eka Dharmaśāstrīya Adhyayana.	Kanak Rani	Darbhanga	2001
7. Purāṇon men Varṇita Sūrya Sandarbha.	Umeshwar Tiwari	Darbhanga	2001
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12. Mahābhārata men Abhivarṇita Rājya evam unakī Surakṣā-Vyavasthā.	Ram Lochan Tripathi	R.D. V. Jabalpur	2002
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IX- GRAMMAR AND LINGUISTICS
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80.Abhirāja Rājendra Miśrā- Praṇīta Rūpakon kā Samīkṣātmaka Adhyayana.	Anju Joshi	Kumaun Uni. Nainital	2002
81.Mahāvīracaritam evam Bālarāmāyaṇa kā Samīkṣātmaka Adhyayana.	Deepa Pandey	Kumaun Uni. Nainital	2002
82.Sanskrit Sāhitya men Varṇita Go-sevā kā Samīkṣātmaka Adhyayana.	Durgeshvar Dutt	Kumaun Uni. Nainital	2002
83.Ācārya Padmānārāyana Tripāṭhī- Vyaktitva evam Kṛtitva.	Kaushal Kumar	Tripathi Kumaun Uni. Nainital.	2002
84. Sanskrit Sāhitya men Kūrmāñcala Nareśa Mahārāja Rudracandra Deva kā Yogadāna.	Mahendera Singh	Kumaun Uni. Nainital	2002
85.Mahākavi Aśvaghoṣa Viracita Buddhacarita kā Sāṃskṛtika evam Dārśanika Vivecana.	Renu Sharma	Mehra Kumaun Uni. Nainital	2002
86.Mahākavi Bhāsa ke Rūpakon kā Sāṃskṛtika Adhyayana.	Rupali Pant	Kumaun Uni. Nainital	2002
87. Paṇḍitarāja Jagannātha kī Kāvya-Sampadā kā Samālocanātmaka Adhyayana.	Seema Joshi	Kumaun Uni. Nainital	2002

88.Pañcatantra ke Sandarbha men Kāraka evam Ākhyāta Vṛttiyon kā Eka Adhyayana.	Vasundra Chandola	Kumaun Uni. Nainital	2002
89.Kālidāsa evam Bhavabhūti ke Nāṭakon kī Bhāṣā (Kriyāpadon evam Taddhita Padon ke Sandarbha men).	Ram Niwas	Kurukshetra	2002
90.Śrīcandrabhānu Śāstrī Viracita Gangeya Mahākāvya kā Sāhityika Adhyayana.	Rohtash	Kurukshetra	2002
91.Vāmanāvataraṇam : Eka Samīkṣātmaka Adhyayana.	Sarita Rani	Kurukshetra	2002
92.Rājenra- Miśra- Kṛta Prakāśita Śatakon kā Samālocanātmaka Adhyayana.	Satpal Singh Bagga	Kurukshetra	2002
93.Setubandham Nāṭaka kā Samīkṣātmaka Adhyayana.	Usha Rani	Kurukshetra	2002
94.Dr. Ram Karan Sharma ke Upanyāson kā Samīkṣātmaka Adhyayana.	Vimmi Grover	M.D.U. Rohtak	2002
95.Mahākavi Kālidāsanam Nāṭakoma Dhwanitattva.	Bhikhabhai Mafatlal Prajapati	North Gujarat Uni. Patan	2002
96. Vidyādhara kṛta Ekāvalī : Eka. Adhyayana	Manishabe Bhaskar Roy	North Gujarat Uni. Patna	2 002
97. Ācārya Mathura Dutta Pandeya kṛta Ekānkon kā Ālocanātmaka Anuśīlana.	RajKumar	Punjab Uni. Chandigarh	2002
98.Dhwanyāloka- Locana ke Viśeṣa Sandarbha men Ācārya Abhinavagupta ke Artha –Siddhānta kā Samīkṣātmaka Adhyayana.	Shabina	Punjab Uni. Chandigarh	2002
99.Ācārya Mukul Bhatti kṛta Abhidhāvritmātrikā ke Viśesa Sandarbha men Sanskrit ke Pradhāna Alankāra Śāstriyon kī Vṛtti-Viṣayaka Avadhāraṇaon kā Tulanātmaka evam Samīkṣātmaka Adhyayana.	Shishan Pal	Punjab Uni. Chandigarh	2002
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101. Śudrakasya Mṛcchakaṭikam: Samīkṣātmakam Adhyayanam : Bhāsa-Chārudattena Tulanātmakapariśīlanam ca.	Vdayakiran Abbaraju	R.S. Vidya Peeth Tirupati	2002
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105.Someshwar Viracita Ullagha-Rāghava kā Nāṭya- Śāstrīya Adhyayana.	Neelam Upadhyaya	Rohilakhand Uni.Bareilly	2002
106. Mahākavi Goswāmi Dr. Balbhadra Prasad Shastri ke Sindhu Rājavadham Mahākavya kā Samīkṣātmaka Adhyayana.	Ram Babu Tiwari	Rohilkhand Uni. Bareily	2002
107.Najjarajyashobhushana tathā Ekāvalī kā Tulanātmaka Adhyayana.	Shalini Mishra	Rohilkhand Uni. Bareily	2002
108.Ārṣa- Mahākāvya men Vastrabhūṣaṇa evam Śaundarya Prasādhana.	Anupama Sharma	Shimla	2002
109.Udayana Kathāmūlaka Sanskrit Rūpakon kā Samālocanātmaka Adhyayana.	Haresh Kumar Gautam	Shimla	2002
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121.Shambhulingeshvara- Vijaya-Campū- A Critical Analysis.	P.S. Bhat	Karnatak
122.The Concept of Vakrokti in Sanskrit Poetics- A Critical Survey.	S.I Hegde	Karnataka

123.The Bhagavata Saroddhara of Viṣṇutīrtha- A Critical Estimate.	V.K. Namannavar	Karnataka
124.Mahakavi Bhāsa ke Mahābhāratāśrita Rūpakon kī Samīkṣā.	Anapurna Mishra	Kumaun Uni. Nainital
125.Sṛngāra- Prakāśa kā Kāvya- Śāstrīya evam Aitihāsika Mūlyānkana.	Arunima Mishra	Kumaun Uni. Nainital
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132.Mahākavi Viśvanātha Keśava Kṣatre Praṇīta Śrī Subhāṣa- Caritam evam Paṇḍita Triguṇānanda Śukla Praṇīta Śrī Subhāṣacaritam kā Samīkṣātmaka Adhyayana.	Krishan Gopal Shrivastva	Kumaun Uni. Nainital
133. Rāmacandra Miśra evam Gunacandra Miśra Pranīta Nātya Darpaṇa kā Samīk-ṣātmaka Adhyayana.	Laxmi Rani	Kumaun Uni. Nainital
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138.Kūrmāñcala ke Aitihāsika Kāvyakāra Paṇḍita Śivānanda Pandey- Vyaktitva evam Kṛtitva.	Neema Tiwari	Kumaun Uni. Nainital
139.Śrīkṛṣṇa Dutta Śarmā Śāstrī evam unakī Sanskrit Racanāon kā Mūlyānkana.	Neeru Uniyal	Kumaun Uni. Nainital

140.Bhavabhūti ke Rūpakon men Citrita-Samāja.	Punam Singh	Kumaun Uni. Nainital
141. Kāvya –Prakāśa evam Vaiyākaraṇa Siddhānta Manjūṣā ke Sandarbha men Śabda Śakti Viṣayaka Siddhānton kā Samīkṣātmaka Adhyayana.	Punam Pathak	Kumaun Uni. Nainital
142.Ācārya Brahmānanda- Śuklā ke Vyaktitva evam Kartṛtva kā Samīk--ṣātmaka Adhyayana.	Rashmi Gupta	Kumaun Uni. Nainital
143.Mahākavi- Bilhaṇa-Viracita Vikramānka-devacarita Mahākāvya kā Sāṃskṛtika Adhyayana.	Reena	Kumaun Uni. Nainital
144.Vindhyavāsini Vijaya Mahākāvya kā Samīkṣātmaka Adhyayana.	Renu Kaushik	Kumaun Uni. Nainital
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146.Ācārya Amitagati- Praṇīta Subhāṣita-Ratna- Sandoha kā Samīkṣātmaka Adhyayana.	Rupa Sati	Kumaun Uni. Nainital
147.Mahākavi Bhāsa ke Rāmāyaṇāśrita Rūpakon kī Samīkṣā.	Sapna Bharti	Kumaun Uni. Nainital
148.Ādhunika Sanskrit Sāhitya men Rādhācarita kā Vivecana.	Shalini	Kumaun Uni. Nainital
149.Mahākavi Vāsudeva- kṛta Yudḥiṣṭhir-Vijayam Mahākāvya kā Samīkṣātmaka Adhyayana.	Shalini Pathak	Kumaun Uni. Nainital
150.Bālakṛṣṇa Bhaṭṭa Viracita Kanakavaṃśa Mahākāvya kā Samīkṣātmaka Adhyayana.	Shashi Bala	Kumaun Uni. Nainital
151. Ādhunika Sanskrit- Sāhitya ke Upanyāson kā eka Vivecana (Svātantrayottara).	Vandana Tripathi	Kumaun Uni. Nainital
152.Vasanta Tryambaka Sebade- Viracita Śrīdevadeveśvara Mahākāvya : Eka Anuśīlana.	Anil Kumar	Kurukshetra
153. Kāvya- Lakṣaṇā-Vimarśāḥ.	Aruneshwar Jha	Kurukshetra
154. Mahābhāṣya ke Viśiṣṭa Sandarbha men Tripadī- Prakaraṇastha Sūtron kā Samīkṣātmaka Adhyayana.	Bhagwat Mishra	Kurukshetra
155.Swāmi Nigamabodhatīrtha ke Kāvyon men Sāmskṛtika Cintana.	Dinesh Kumar	Kurukshetra
156. Kālidāsa-Vānmaya men Paryāvaraṇa Cetanā.	Indu Narang	Kurukshetra

157.Mahākavi- Bālabhadra Prasad- Śāstrī-Viracita Indirājīvanam : Eka Adhyayana.	Jagat Narayan	Kurukshetra
158.Śrījagadīśacandraśāstrīviracita Śrīparaśurāma Vijaya Mahākāvya kā - Kāvyaśāstrīya Anuśīlana.	Mahavir	Kurukshetra
159.Dr. Harinārāyaṇadīkṣitakṛta 'Bhīṣmacaritam' : Eka Samīkṣātmaka Adhyayana.	Neeru Mor	Kurukshetra
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161.Vasudevavijaya Kāvya kā Kāvyaśāstrīya tathā Vyākaraṇaśāstrīya Adhyayana.	Shashi Bala	Kurukshetra
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167. Daṇḍī ke Daśakumāra Caritam kā Samāja- Śāstrīya Adhyayana.	Kakli Pal	R.D.V. Jalalpur
168.Dr. Bhāskarācārya Tripāthī kī Sanskrit Kāvya- Racanāon kā Samīkṣātmaka Adhyayana.	Madhukaracarya Tripathi	R.D.V. Jabalpur
169.Abhirāja Dr. Rajendra Miśra- racita Laghu Kathāon kā Ālocanātmaka Adhyayana.	Mala Pyasi	R.D.V. Jabalpur
170.Jaina Strota Kāvya kā Adhyayana.	Manisha Jain	R.D.V. Jabalpur
170.Prācīna Kaviyon evam Kāvya-Śāstriyon kī Kāvya- tattva Viṣayaka Avadhāraṇāon kī Tulanātmaka Samīkṣā.	Munish Dwivedi	R.D.V Jabalpur
171.Rājaśekhara ke Rūpakon men Sānketika Sandarbha.	Rameshwa Prasad Jharia	R.D.V. Jabalpur
172. Kālidāsa- Sāhitya men Varṇāśram-Vyavasthā–Eka Samīkṣātmaka Adhyayana.	Satyam Mishra	R.D.V. Jabalpur
173.Kālidāsa kī Kṛtiyon men Dharma, Darśana evam Paryāvaraṇa.	Shevta Ojha	R.D.V. Jabalpur
174.Kālidāsa- Sāhitya men Naitika Mūlya.	Shveta Sarvate	R.D.V. Jabalpur

175.Devī Bhāgavata men Kāvyatattva.	Anil Kumar Jha	V.V.B. Hoshiarpur
176. Kāvyatattvon ke Pariprekṣya men Indirā- Jīvanan Mahākavya kā Samīkṣātmaka Adhyayana.	Anil Sharma	V.V.B Hoshiarpur
177.Śrī Durgādatta Śāstrī Praṇīta Kāvyon kā Samīkṣātmaka Adhyayana.	Deen Dyal	V.V.B. Hoshiarpur
178.Pt. Paśupati Jha kṛta Nepala- Sāmrājyo-dayam kā Sāhityika Samīkṣaṇa (Rasasiddhānta kī Dṛṣṭi se).	Jai Pal	V.V.B Hoshiarpur
179.Suyāgadanga (Sūtrakṛtānga) Sūtra : Eka Dārśanika Pariśīlana.	Ruby Jain	V.V.B. Hoshiarpur
180.Sanskrit Sāhitya men Yamuna Dharma, Sanskṛti evam Paryāvaraṇa ke Pariprekṣya men.	Sachin Kumar	V.V.B Hoshiarpur
181.Haryana mein Rachita Sanskrit Padya-Kāvya kā Mūlyankana(1967 se Ājataka).	Satyawan	V.V.B. Hoshiarpur
182.Saṃskṛta Vānmaya men Svayamvara Vivāha :Eka Vivecana.	Seema Rani	V.V.B. Hoshiarpur

XI- MISCELLANIOUS

Ph.D./.D. Phil.(Degrees Awarded)

1. Sanskrit ke Vikāsa men Bihar ke Pramukha Śodha Samsthānon kā Yogadāna.	Onkar Sharma	Skt.Uni. Darbhanga	2001
2. Mangalīka Yoga evam Melāyaka Vimarśaḥ.	Ram Niwas	Skt. Uni. Darbhanga	2001
3. Mathurivyaptipancakam : A Special Study.	K. Gourie Padmini	Andhara	2002
4.Ācārya Nāgārjunaviracitasya Satīka Aryashalistambka- Karikaya : Sanskrit Punarudhara.	Sonam Rabton Ven	C.I.H. Tibetan Studies Varanasi	2002
5.Sanskrit Nāṭakon kī Samakālika Mañcana Vidhāyen.	Tripti Kar	Delhi	2002
6.Maharṣi Dayānanda kī Vaidika Vicāradhārā evam Maurishas men uskā Prabhāva.	Sunil Dutt	G.K.V. Haridwar	2002
7.The Sacred Thred Ceremony : A Critical and Analytical Study in Utkal.	Anjali Devi	J.S.V. Puri	2002

XII (A)- PHILOSOPHY & RELIGION (BUDDHIST)

Ph.D/D.Phil. (Degree Awarded)

1. Bauddha Darśana men Nirvāṇa kā Swarūpa : Stcherbatsky ke Bhaşya ke Viśeśa Sandarbha men.	Shailesh Kumar	Kurukshera	2002

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3.Tattvasangraha men Bauddha Pramāṇa-Mīmāṃsā (Kamalaśilakṛta Pañjikā ke Āloka men).	Anita	Kurukshetra
4. Mahāyāna Baudha Sampradāya kā Sādhanāpakşa evam uskī Vartamāna Prāsangiktā.	Pradeep Kumar	Kurukshetra
5.Nāgārjuna's Method of Philosophy and its Implications : A Critical Appraisal.	Phramaha Singkham Nantaphum	Kurukshetra
6. Pātañjalayogadarśana ke Pramukha Granthon men Bauddha Sandarbha : Eka Samīksātmaka Adhyayana.	Suresh Kumar	Kurukshetra

XII (B)- PHILOSOPHY AND RELIGION (NON- BUDDHIST)
Ph.D./D.Phil. (Degrees Awarded)

1.Pātañjala Yogadarśanam Na Sandar-bhama Śrīmad- Bhāgawadgītam Upa-deshel Yogoni Samānatā an Viśiştatā.	Durga Navinchandra Joshi	Bhavnagar	2001
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8.Upaniṣadon men Traita Darśana (Ekādaśa Upaniṣadon ke Sandarbha men Traitavāda kī Samīkṣātmaka Vyākhyā).	Jaswant Ray	G.K.V. Haridwar	2001
9. Nyāyabindu evam Nyāya- Siddhānta Muktāvali- Eka Tulanātmaka Adhyayana (Jñāna Mīmāmsā ke Pariprekṣya men).	Raj Kishore	G.K.V. Haridwar	2001
10. Ārya- Bhāṣyon kā Tulanātmaka Adhyayana (Sāmkhya, Nyāya, Vaiśeṣika aura Vedānta Darśanon ke Pariprekṣya men).	Rajeev Singh	G.K.V. Haridwar	2001
11.Vartamāna Samaya men Pātañjala-Yoga-Darśana ke Upayoga.	Satya Pal	G.K.V. Haridwar	2001
12.Maharṣi Dayānanda- Pratipāditasya Īśvara- Vādasya Paryālocanam.	Sudhir Kumar	G.K.V. Haridwar	2001
13.Nyāya- Darśana men Anumāna.	Sumitra	G.K.V. Haridwar	2001
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17.Maitrī Ādi- Bhāvanā Catuṣṭaya : eka Tulanātmaka Adhyayana (Bauddha, Jaina TathāPātañjala Yoga ke Viśeṣa Pariprekṣya men).	Purnima Ranyal	Kurukshetra	2001
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28. Śrī Aurobindo's Philosophy (A Critical Study).	Nagendra Nath Mishra	G.K.V. Haridwar	2002
29.Śrīmad- Bhagawad- Gītā ke Pariprekṣya men Sanskrit kī Vibhinna Gītāon kā Adhyayana.	Punam	G.K.V. Haridwar	2002
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31. Patāñjala Yogasūtra evam Vyāsa- Bhāṣya kā Ācāra Mīmāmsīya Adhyayana.	Yogeswar Dutt	G.K.V. Haridwar	2002
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33.Concept of Ultimate Reality in the Philosophy of Recognition.	Veena Kumari	Jammu	2002
34. Śaiva Philosophy and Literary Theory : An Examination of Abhinavagupta's Poetics with Special Reference to Tantrāloka.	Rajnish Kumar Mishra	J.N. U. Delhi	2002
35. Jaina Darśana men Ratnatraya : Eka Samīkṣātmaka Adhyayana.	Suman Jain	Kurukshetra	2002
36.Divyaprabhandathil Thirumagal (Goddess Lakṣmī in the Vaiṣṇavait Classics in Divyaprabandha).	D. Suseela	Madras	2002
37. The Phalādhyāya of Śrī Rāmānuja's Śrī Bhāṣya on the Brahmasūtras.	P. Rangarajan	Madras	2002
38.The Contribution of Surapuram Śrī-Nivāsāchārya to Viśiṣṭadvaita.	T. Amuktamalyada	Madras	2002
39. Vedāntaśāstra men Mahāvākya : A Critical Study.	Somwati	M.D.U. Rohtak	2002
40.The Concept of Dikpālas in India and for Eastern Countries in Mythological and Ritualistic Perspective.	Anuradha Jamkhedkar	Mumbai	2002
41.Ādi Śankarācāryanu Strota- Sāhitya.	Dahyapuri Hathipuri Goswami	North Gujarat Uni. Patan	2002
42.Vipāka-Sūtra : Eka Darśanika Adhyayana.	Mamta Jain	Punjab Uni. Chandigarh	2002
43.Avatāron kā Udbhava evam Vikāsa- Śrīmad Bhāgavata ke Sandarbha men.	Netraj Tiwari	R.D.V. Jabalpur	2002

44.Jain Karma Siddhānta men Mārgṇāyen.	Sunita Jain	R.D.V. Jabalpur	2002
45. Jaina Śravakācāra Sāhitya ke Paripreksya men Sāgāra Dharmāmṛta kā Śamīkṣātmaka Adhyayana.	Deepali Agarwal	Rohilkhand Uni. Bareilly	2002
46. A Critical Study of Māṇḍūkya Kārikā of Gauḍpāda.	Bhagaban Samantaray	R.S. Vidya-peeth Tirupati	2002

Subjects on which Research is being Conducted
Ph.D./D.Phil.

47.Vaiṣṇava- Vallabha- A Study.	Nehal Jagdish Chandra Pandya	Baroda
48. Rediscovery of Self (Phenomonology and Existentialism).	Varsha Mehta	Baroda
49.Mādhava's Tantrasāra Sangraha- A Critical Study.	B.G. Malagi	Karnataka
50. Bhāratīya Darśana men Pratyakṣa Pramāṇa- Mīmāmsā.	Shashi Bala	Kumaun Uni. Nainital
51. Dharmakīrti- kṛta Hetubindu : Eka Adhyayana (Hetubindu- Tīikā ke Pariprekṣya men).	Devi Singh	Kurukshetra
52.Swāmi Vivekānanda kī Dharma Sambandhī Avadhāraṇā tathā usakī Samakālina Prāsangikatā.	Kailash Rani	Kurukshetra
53.Paṇḍita Bālakṛṣṇa Praṇīta 'Śrī-RāmaKṛṣṇaParamahansa Divyacaritam' Eka Samīkṣātmaka Adhyayana.	Kanwar Pal	Kurukshetra
54.Jaina and Buddhist Religions in Haryana :A Study (C. 600 B.C. to 1200 A.D).	Rekha	Kurukshetra
55.Yogayājñavalkya : Eka Pariśīlana.	Sanjaya Kumar	Kurukshetra
56. Ahiṃsā kī Avadhāraṇā kā Tulanātmaka Dārśanika Adhyayana (Gandhi, J. Krishna Murti aura Śrī Arvinda ke Viśeṣa Sandarbha men).	Suresh Kumar	Kurukshetra
57.Yoga Yājñavalkya- A Critical Study.	K.S. Balasubramanian	Madras
58.Saṃnyāsa.	T.V. Vasudeva	Madras
59.Status of Puṣṭimārga in Bhakti Sampradāya.	Kirti Nagardas Dholakia	Mumbai

60.Reflections of Vedic Sacrifice in Ancient India (As seen from Rāmāyaṇa, Mahābhārata, Mahāpurāṇas & Classical Sanskrit Dramas and Mahākāvyas).	Madhvi Raghav Narsaly	Mumbai
61.The Concept of Brahmāṇḍa A Mytho Religious Study in the Light of Scientific Research.	Manjiri Mahesh	Mumbai Hasubins
62.Indian Philosophical Concepts in Selected Sanskrit Texts and their Reflections in Western Philosophy (From 500 B.C. to 18th Century A.D.).	Pallavi Ramesh Bandivadekar	Mumbai
63. Devī-Tantra, Mantra and Yantra through the Ages.	Vasudevan Sridar	Mumbai
64.Bhagawatī Ārādhanā- Eka Adhyayana.	Jyoti Jain	R.D.V. Jabalpur

XIII- POSITIVE SCIENCES
Ph.D./D.Phil. (Degrees Awarded)

1. Bhāskarācārya- Viracita- Siddhānta-Śiromaṇi Gaṇitādhyāya kā Viśiṣṭa Adhyayana.	Sachchidanand Jha	Darbhanga	2001
2.Śrī Dharācāryakṛta Pātī Gaṇita kā Vivecanātmaka Adhyayana.	Chandra Shekhar Shukla	R.D.V. Jabalpur	2001
3.Child Care in Āyurveda.	Satpal Sharma	Jammu	2001
4.A Special Study of Indian Mathematics.	Y.S. Gayathri	Banglore	2002
5.Vṛhat Pārāśara Horāśāstra men Pratipādita Grahadaśā Phalon kā Tulnātmaka Adhyayana.	Kamleshwr Tiwari	R.D.V. Jabalpur	2002
6.Āyurveda evam Śākīya Rasāyanaśāstra kā Tulanātamaka Adhyayana.	Veena Sonakia	R.D.V. Jabalpur	2002
7.Sanskrit Nāṭakon kā Manovaijñānika Adhyayana- Harṣa taka.	Renu Bala	Jammu	2002
8.Physician as Depicted in Mānasollāsa.	B.S. Hebballi	Karnataka	2002

Subjects on which Research is being Conducted
Ph.D./D.Phil.

9. Bījaganita- Critical Study.	Sita Sundar Ram	Madras

XIV- SOCIAL AND ECONOMIC INSTITUTIONS

Ph.D./D.Phil. (Degrees Awarded)

1.Rights and Duties of Women in Sanskrit Mahākāvyas.	Manju Sharma	Jammu	2001
2.Vaidika Nārī kā Samājaśāstra.	Subhash Chandra Shukla	Barkatullah Uni.Bhopal	2002
3.Pātañjala Mahābhāşya kā Sāmājika Anuśīlana.	Shrikanta Tiwari	Darbhanga	2002
4. Śudron kī Parivartanaśīla Sāmājika, Ārthika evam Dhārmika Sthiti kā Vivecana (Vaidika Kāla se Gupta Kāla taka).	Madan Gopal Upadhyaya	G.K.V. Haridwar	2002

Subjects on which Research is being Conducted

Ph.D./D.Phil.

5.Facts of Exploitation of Women in Ancient India.	Sudha Jha	Baroda
6.Marriage in the Post Vedic Sanskrit Literature- A Socio Economic Study.	Hajarnis Sujata Anil	Mumbai

XV- VEDIC STUDIES

Ph.D./D.Phil. (Degrees Awarded)

1. Śuklayajurvedīya Yāgya-Tattvavimarśaḥ.	Hemant Kumar Tiwari	Darbhanga	2001
2. Dharmaśāstrīya Vrat : Eka Śāstrīya Viśaleşaṇa.	Vidya Sharma	Darbhanga	2001
3. Literary Studies in the Principal Upaniṣads.	Nandita Bhattacharjee	Gauhati	2001
4. Vaidika- Cintana aura Ādhunika Paryā-varaṇa Vijñāna.	Brihaspati Mishra	G.K.V. Haridwar	2001
5.Swāmi Sampurṇānanda Sarasvatī ke Veda- Viṣayakā Karya kā Mūlyankana.	Radha Krishan	G.K.V. Haridwar	2001
6.Tāṇḍaya Mahā- Brāhmaṇa men Upalabdha Nirvacana evam Uske Siddhānta-Samīkṣatmaka-Adhyayana.	Saraswati Arya	G.K.V. Haridwar	2001
7.Pramukha Dharma Sūtron evam Smṛtiyon men Vihita Prāyaścitta-Vidhāna.	Shikha	G.K.V. Haridwar	2001
8. Garga- Saṃhitā kā Samālocanātmaka Adhyayana.	Deepika Pandey	Kumaun Uni.	2001

9.Upakārasangraham of Vedāntadeśika : A Study.	S. Vasumathy	Madras	2001
10. Ekādaśopaniṣadon ke Antargata Yajurvedīya Upaniṣadon ke Kṛdanta evam Tadhitānta Śabdon kā Bhāṣika Viśleṣana.	Munesh	M.D.U. Rohtak	2001
11.Sāmaveda Saṃhitā men Dārśanika Tattva: Eka Pariśīlana.	Parveen Kumari	M.D.U Rohtak	2001
12.The Secondary Application of the Vedic Texts- A Study.	Pradnya Gopal Kelkar	Pune	2001
13.Śānkhayana Brāhmaṇa kā Sāṃskṛtika Adhyayana.	Narinder Kumar	Punjab Uni. Chandigarh	2001
14.Vedon aur Dharmaśāstron ke Viśeṣa Sandarbha men Dāyabhaga- Eka Samīkṣātmaka Adhyayana.	Ravi Dutt	Punjab Uni. Chandigarh	2001
15. Nation and Nationalism in the Vedic Literature : A Study.	Shiva Acharya	Gauhati	2002
16.Nāṭyakālīna Sāmājika Samsthā.	Buddah Dev Sharma	G.K.V. Haridwar	2002
17. Vaidika- Saṃskṛti Pariprekṣye Jambhavagvanyā : Vivecanātmaka - Adhyayana.	Goradhan Ram Bishnoi	G.K.V. Haridwar	2002
18. Śukla- Yajurveda men Prāpta Nirvacana- Eka Samīkṣātmaka Adhyayana.	Navneet Sharma	G.K.V Haridwar	2002
19.Vaidika- Sāhitya men Yama-Devatā : Eka Adhyayana.	Shiv Prasad Sharma	G.K.V. Haridwar	2002
20.Śukla- Yajurvede Dārśanika- Tattvāni.	Subhash Chand Jasuja	G.K.V. Haridwar	2002
21. Ṛgvedīya Śikṣāvedāngām (Śikṣā Prātiśākhya Granthādhāreṇa Tulanātmakam Adhyayanam).	Shushil Kumar	G.K.V. Haridwar	2002
22.Comparative- Aspects of Sāvitrī and Sūrya in Ṛgveda.	Annapurna Timmayya	Karnataka	2002
23.Smṛtiyon men Varṇita Dāyabhāga-Vivecana.	Aloka Prabha	Kumaun Uni. Nainital	2002
24.Upaniṣadon men Kāvya Tattva.	Kusum Lata	Kumaun Uni. Nainital	2002
25.Sankalpasūryodaya of Vedāntadeśika : A Study .	A.V. Shanthamma	Madras	2002
26.Hastigirimāhātmyam of Vedāntadeśika.	Srinivasan G.R.	Madras	2002

27.Sāmavedīya evam Atharvavedīya Upaniṣadon men Prayukta Kṛdanta evam Taddhita Pratyayon kā Bhāṣā Vaijñānika Adhyayana.	Kamlesh	M.D.U. Rohtak	2002
28. Lingustic Study of Ṛgveda Āraṇyakas.	Vinay Kumar Rohtak	M.D.U.	2002
29.Manusmṛti aura Parāśara Smṛti kā Tulanātmaka Adhyayana.	Aniruddha Prasad Bhatt	Punjab Uni. Chandigarh	2002
30.Viṣṇutilakasaṃhitāyāha Samālocanātmakam Adhyayanam.	S.B. Sridhar	R.S. Vidyapeeth Tirupati	2002
31.Vainkaṭmādhava kṛta Ṛgvedānukramani : Eka Pariśīlana.	: Urmi Gautam	Rohilkhand Uni.Bareilly	2002
32. Dharmaśāstrīya Vāngmaya ke Pariprekṣya men Bhagavanta Bhāskara 1610-1645 : Eka Anuśīlana.	Pratibhaditya Chaturvedi	Vikram Uni. Ujjain	2002

Subjects on which Research is being Conducted
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33. Vaidika- Vānnmaya men Paryāvaraṇa	Krishan Chandra Joshi	Kumaun Uni. Nainital
34.Vaidika Prajāpati kā Paurāṇika Svarūpa : Eka Vivecana.	Ravindra Kumar	Kumaun Uni. Nainital
35. Vaidika Yugma Deva : Eka Samīkṣātmaka Adhyayana.	Anu Rani	Kurukshetra
36.Ṛsibrāhma- Dṛṣṭa Atharvavedāya Sūkta : Eka Samīkṣātmaka Adhyayana.	Anubha Jain	Kurukshetra
37.Vaidika Pavamāna Soma Sūkta : Eka Adhyayana.	Aswani Kumar	Kurukshetra
38.Pāśupata- sūtra : Eka Pariśīlana (Kaundinya kṛta Pañcārtha Bhāṣya ke Āloka men).	Mahesh Chander	Kurukshetra
39.Śuklayajurvedīya Vājasaneyisaṃhitā men Prayukta Strīlingavācipadon-kā Viśleṣaṇātmaka Anuśīlana.	Neelam Kumari	Kurukshetra
40.Vaidika Kālīna Sāmājika evam Dhārmika Jīwana.	Rajesh	Kurukshetra
41. Ṛgvedīya Pañcamaṇḍalaparyanta - Taddhitāntapadānām Svaravimarśaḥ.	Ranjeet Behera	Kurukshetra
42. The Concept of Creativity as Reflected in the Vedas with Special Reference to the Atharvaveda.	Aasawari Ramakant Sansare	Mumbai

43.The Earlier and Later Upaniṣads – A Comparative Study.	Manahor Mrinalini Vivek	Mumbai
44.The Kalpasūtras- A Multidimensional Foundations to Ancient Indian Culture and Sciences.	Mugdhan Aniruddh Kulkarni	Mumbai
45.Application of Ṛgvedic Mantras in Non- Ṛgvedic Brāhmaṇas.	Swati Somesh Dravid	Mumbai
46.Vedon men Pañca Mahābhūton kā Svarūpa, Paryāvaraṇa ke Viśeṣa Sandarbha men.	Sarita Yadav	R.D.V. Jabalpur
47.Vājapeya Yāga kā Samīkṣātmaka Anuśīlana.	Jagannath Sharma	V.V.B. Hoshiarpur
48.Upaniṣsadoṅ kā Samājaman-ovijñāna kī Dṛṣṭi se Adhyayana.	Poonam Rani	V.V.B. Hoshiarpur

RESEARCH INSTITUTIONS IN INDIA

The Institute of Sanskrit and Indological Studies,
Kurukshetra University, Kurukshetra, 136 119.

Kurukshetra University got established the *'Institute of Indic Studies'* in 1962. **Prācī Jyoti** : *Digest of Indological Studies* was initiated and its publication was started in 1963 through this Institute. Its latest combined volume (XXXVII-XXXVIII) is in your hands. The Digest has through these years, gained a respectable position of an indispensable aid to the researchers, scholars and students alike by virtue of its quality, contents and continuity. The services of the Institute were recognized by the **University Grants Commission** and it was given a new name: **Institute of Sanskrit and Indological Studies** and was expanded as a full fledged Research Institute in 1984 by giving generous grants for an independent building, library and academic posts. Thence the Institute never looked back and ventured many research projects. The detail is as the following :-

Collaborative Project: A WORD CONCORDANCE OF MAHĀBHĀRATA

More than seven lac basic research cards of the word entries with grammatical analysis and specifications of the text of *Mahābhārata,* critically edited by the 'Bhandarkar Oriental Research Institute, Pune' have been checked for alphabatization and preparing press copies **'A Word Concordance of Harivamśa'** : The *Khila Parvan of Mahābhārata* and **'A Word Concordance to Ādi Parvan and 'A Word Concordance to Sabhāparvan'** have been already published. Next volume **'A Word Concordance to Ārānyakaparvan'** is under print and Camera-ready copy of **'A Word Concordance to Virata-parvan'** is being processed and is to be handed over to the press very shortly. Press copies of **'A Word Concordance to Udyoga-parvan'** and of **'A Word Concordance to Bhīṣma-parvan'** have been completed and process for preparing Camera Ready Copies of all of them are under action. Press copy of the **'A Word Concordance to Droṇa-parvan'** is in progress. The institute intends to publish two parts of the Word Concordance every ensuing year.

All the teachers and the other scholars of the Institute have also undertaken individual short-term research projects, some of which have already been published and others are in progress.

BOOKS RECEIVED

Sr. No. Name of the Book	Writer/Editor	Publisher
1. Shruti Prakashdas	Sadhu Parampurushdas	Swaminarayan Aksharpith Shahibaug Amdavael-04
2. Descriptive Catalogue of Manuscripts in the French Institute of Pondicherry.	Grimal and T.Ganeson	Institut-Froncais de Pondichery.
3. The Art & Science of Raja Yoga.	Swami Kriyenanda	Moti Lal Banarsi Dass New Delhi.
4. The Daily Evening and Morning Offering according to the Brāhmaṇas.	H.W. Bodewitz	-do-
5. Studies in Sanskrit Śāstras.	Dr. Rabindra Kumar Panda	Paramamitra Prakashan Dilshd Garden Delhi.
6. Ānandabodha Yati (Life & Philosophy).	Dr. Rabindra Kumar Panda	Eastern Book Linkers, Jawahar Nagar Delhi.
7. A Survey of Post Śankara Advaita- Vedānta.	Late Dr. (Mrs.) Salochana	Paramamitra Prakashan Delhi-110095
8. Influence of Nyāya Philosophy on Sanskrit Poetics.	Sweta Prajapati	-do-
9. Sign & Structure Indological Essay.	C. Rajendran	Rashtriya Sanskrit Samsthan New Delhi
10. Aspects of Pāṇinian Semantics.	C. Rajendran	Sahitya Akademic Rabindra Bhavan New Delhi.
11. Towards a New Art History Studies in Indian Art.	Ed. Shivaji K. PanikkarLtd. Parul Dave Mukherji & Deeptha Achar	D.K. Print world (P) New Delhi.
12. Research Bulletin Vishveshvaranand Vedic Research Institute Vol. I	Ed. Ashvini Agrawal	Vishveshvaranand Vedic Research Institute Hoshiarpur-146021
13. Śrī Śrī Bhaktirasāmrta Sindhuh.	Editor & Translator Prof. Prem Lata Sharma	Motilal Banarsidass Bungalow Road Jawahar Nagar Delhi-110001

OUR CORRESPONDENTS

1.	Ahamedabad	Dr. M.N. Kansara Prof. of Sanskrit and Director of Maharshi Academy of Vedic Science, 17/176, Vidya Nagar, Near Himmatal Park, Polytechnic, Ahamedabad- 3800015.
2.	Aligarh	Dr. S.P. Sharma Professor, Department of Sanskrit, Aligarh Muslim University, Aligarh- 202002. Phone (Office) : 400920-23 Extn. 354.
3.	Allahabad	Dr. Adya Prasad Mishra Ex. Vice-Chancellor, Allahabad University, 26, Balrampur House, Allahabad-26.
4.	Bangalore	Dr. Meera Chakravorthy Professor, Department of Sanskrit, Bangalore University, Bangalore- 560056. Phone : Off. 3304001, Extn. 236.
5.	Baroda	Prof. S.G. Kantawala 'Shri Ram' Kantareshwar Mahadeo's Pole, Bajwada, Baroda-390001. Phone : Resi : 410259.
6.	Calicut	Dr. C. Rajendran Prof. & Head, Department of Sanskrit, University of Calicut, Dist. Malappuram- 673635 (Kerala) Phone : 440044.
7.	Chandigarh	Prof. O.P. Bharadwaj Vagvihara, 465, Sector 7, Panchkula- 134109 Phone : Resi. 560718.
8.	Chennai	Dr. K.V. Sharma Sree Sarada Education Society, Research Centre, 63-B, III Main Road, Gandhinagar, Adyar, Chennai- 600020.

9.	Jabalpur	Dr. R.B. Dwivedi Prof. & Head, Department of Sanskrit and Pali, Jabalpur University, Jabalpur- 482001 (M.P.).
10.	Lucknow	Dr. Navjiwan Rastogi Anand-Mangal B/202-203, Sterling Apartments 9, University Road Lucknow-226007.
11.	Mumbai	Dr. (Mrs.) A.B. Bakra Professor & Head, Department of Sanskrit, University of Mumbai, Mumbai-400098. Phone- 6113091, Extn. –338.
12.	Nainital	Dr. Kiran Tandon Department of Sanskrit, Kumaun University, Nanital-263002.
13.	Poona	Dr. V.N. Jha Head,Deptt. of Sanskrit Jawaharlal Neharu University, New Delhi.
14.	Sagar	Dr. R.V. Tripathi Prof. & Head, Department of Sanskrit, Doctor Harisingh Gour Vishwavidyalaya, Sagar- 470003, Phone: 07582-24353.
15.	Shimla	Dr. Virendra Kumar Mishra Professor, Department of Sanskrit, Himachal Pradesh University, Shimla.

संस्कृत एवं प्राच्यविद्या संस्थान
कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र

प्रकाशनाधीन : महाभारतपदानुक्रमकोष

भारत के अनेक विश्वविद्यालयों एवं शोधसंस्थानों में प्राच्य साहित्य के परिशीलन हेतु किए जाने वाले प्रयासों की उत्तरोत्तर लोकप्रियता को देखते हुए परिशीलकों की सहायता के लिए कोषग्रन्थों एवं विविध ग्रन्थों के पदानुक्रमकोषों का प्रणयन किया जा रहा है । इनमें सबसे महत्त्वपूर्ण प्रयास आचार्य विश्वबन्धु जी का है जिनके अदम्य साहस और अद्‌भुत श्रमशक्ति के फलस्वरूप होशियारपुर से **वैदिकपदानुक्रमकोष** का सम्पादन हुआ । यह पदानुक्रमकोष शोधार्थियों के लिए वरदान सिद्ध हुआ है और इसकी सहायता से वैदिक साहित्य में प्रतिपादित अनेक विषयों का सफल शोधपरक परिशीलन सम्भव हो पाया । इस पदानुक्रमकोष को भारत में पदानुक्रमकोष–परम्परा का प्रवर्तक माना जा सकता है ।

इसी परम्परा में संस्कृत एवं प्राच्यविद्या संस्थान, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र ने **महाभारत**, जिसे तत्कालीन भारतीय सभ्यता, संस्कृति एवं साहित्य का विश्वकोष कहा जा सकता है, के पदानुक्रमकोष के सम्पादन का संकल्प लिया । महाभारतकार ने इसके महत्त्व को प्रतिपादित करते हुए स्वयं स्वीकार किया है कि महाभारत में वह समूची सामग्री समग्र रूप में विद्यमान है जो महाभारतेतर ग्रन्थों में आद्यन्त संकलित है । ग्रन्थ के बृहदाकार और इसके पदानुक्रमकोष के सम्पादन में व्यतीत होने वाली समय–सीमाओं का ध्यान रखते हुए इसके सम्पादन के लिए पर्वाश्रित विधा अपनाई गई है । प्रस्तावित पदानुक्रमकोष पन्द्रह खण्डों में प्रकाशित होगा । इसके दो खण्ड प्रकाशित हो चुके हैं । सम्पूर्ण विवरण के लिए साथ में प्रकाशित तालिका देखी जा सकती है । यह पदानुक्रमकोष हरिवंश सहित महाभारत के अन्य पर्वों पर शोधकार्य करने के लिए मुख्य उपकरण सिद्ध होगा । इसके लिए शोधार्थी को आद्यन्त पाठ के लिए समय व्यतीत करने की आवश्यकता नहीं पड़ेगी । वह इसकी सहायता से तत्क्षण ही वाञ्छित सन्दर्भ को ढूँढ पाने में समर्थ हो सकेगा तथा एक ही पद के विविध प्रयोगों से अवगत होने में भी उसे कठिनाई का सामना नहीं करना पड़ेगा ।

इस पदानुक्रमकोष की रचना भण्डारकर प्राच्यविद्या संशोधन मन्दिर, पूना द्वारा आलोचनात्मक पद्धति से सम्पादित महाभारत व हरिवंश के पाठ पर आधारित है, जिसमें प्रत्येक पद को अकारादि क्रम से पूर्णसन्दर्भसहित सूचीबद्ध किया गया है ।

प्राचीन आचार्यों ने समस्त पदराशि को चार वर्गों में विभाजित किया है – नाम, आख्यात, उपसर्ग और निपात । प्रस्तुत पदानुक्रमकोष में पदों को सूचीबद्ध करते समय समस्त पदराशि केवल दो वर्गों में विभक्त हो कर रह गई : नाम (सुबन्त) पद और आख्यात (तिङन्त) पद; क्योंकि प्र इत्यादि उपसर्ग धातुओं के साथ संयुक्त रखे गए हैं

और ननु इत्यादि निपातों को नामपदों के रूप में परिगणित किया गया है । कुछ स्थलों पर उपसर्ग कर्मप्रवचनीय रूप में भी प्रयुक्त हुए हैं ।

नामपदों को सूचीबद्ध करते समय मूल शब्द की प्रमुख प्रविष्टि की गई है और उसके अधीन विभक्तिक्रम से यथोपलब्ध रूप दिए गए हैं, यथा – अंशुमान्, अंशुमन्तं, अंशुमतः इत्यादि रूपों को 'अंशुमत्' इस मूल शब्द के अन्तर्गत रखा गया है । सम्बोधन रूपों में प्रथमा विभक्ति होने के कारण इनको द्वितीया विभक्ति के रूपों से पहले प्रथमा विभक्ति के रूपों के साथ रखा गया है । नामपदों के अन्तर्गत विशेषण रूप में प्रयुक्त शब्दों को पुँल्लिंग, नपुंसकलिंग और स्त्रीलिंग के क्रम से सूची बद्ध किया गया है ।

अव्यय पदों को सूचीबद्ध करते समय उनके प्रायोगिक रूप को महत्त्व देते हुए उच्चैः, नीचैः, प्रातः इत्यादि रूपों की प्रविष्टि की गई है और उनका उच्चैस्, नीचैस्, प्रातर् इत्यादि मूल रूप कोष्ठक में दिया गया है । तसिल्, शस्, क्त्वा, ल्यप्, तुमुन्, णमुल् इत्यादि प्रत्ययों से निष्पन्न ततः, क्रमशः, गत्वा, आगत्य, गन्तुम्, स्मारं स्मारम् इत्यादि पदों को अव्ययों की श्रेणी में रखा गया है ।

आख्यात (तिङन्त) पदों को सूचीबद्ध करते समय सम्बद्ध धातुरूपों की प्रविष्टि मूल धातु के अन्तर्गत की गई है । मूल धातु के स्वरूप, अर्थ और गण का निर्देष पाणिनीय तन्त्र के अनुसार किया गया है । धातु की रूपावली को भी पाणिनीय तन्त्र के अनुसार लकारक्रम से सूचीबद्ध किया है । डु√कृञ्, टु√नदि इत्यादि धातुओं के आद्य अनुबन्ध को उपेक्षित करते हुए उन्हें क्रमशः कवर्ग और तवर्ग इत्यादि क्रम में सूचीबद्ध किया है । लकारों के बाद क्रमशः कर्मवाच्य, णिजन्त, सन्नन्त इत्यादि रूपों को सूचीबद्ध करके बाद में सोपसर्ग धातुरूप दिए गए हैं । सोपसर्ग धातुओं को मूल धातु के अन्तर्गत ही उपसर्गों के आकारादि क्रम से सूचीबद्ध किया है ।

इस पदानुक्रमकोष के संकलन में सरलता और सुगमता का विशेष ध्यान रखा गया है, जिससे परिशीलकों को वाञ्छित विशिष्ट सन्दर्भों के उद्धरणों के चयन में किसी कठिनाई का सामना न करना पड़े । विश्वास है कि यह पदानुक्रमकोष सभी शोधार्थियों के लिए उपयोगी सिद्ध होगा ।

आकार	**: डिमाई/४, डबल कॉलम, मैपलिथो, कपड़े की जिल्द ।**
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